

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JUNE 14, 1984

Published Since 1877

'Amazing' schooner of faith

By Joe Westbury

On April 23 a breeze filled the sails of a glistening white schooner in Morro Bay, Calif., and breathed life into a dream that took 14 years to fulfill.

With Norm Tooman at the helm, the "Amazing Grace" edged into the Pacific Ocean, away from moorings and skepticism that taunted her captain since the day she was conceived. The "Grace" had begun a five-week, 5,000-mile voyage in a new ministry to bring God's Word to islands just east of Australia.

The journey hasn't been easy for the 50-year-old Tooman, a member of First Southern Baptist Church in Bakersfield. He and his family have endured the taunts of skeptics from the outset.

"We've been the butt of jokes since the first day I gave my life to this ministry," the soft-spoken Oklahoma native concedes. "People don't accept what has been laid on my heart so they make fun."

Much of the joking has centered around his building such a large vessel in his backyard, 140 miles from the ocean.

"When I was in the Navy I came to know and love the islanders and it gave me an opportunity to think about how my particular skills could be useful to them. Years later, I saw an article in *National Geographic*... and felt God's urging even stronger."

The problem was how to get from island to island on a regular basis. The solution, he decided, was to build a floating base of operation.

The work began in 1970 when Tooman, \$2,000 in debt and without enough money to buy wood for sawhorses, committed himself to the vision. Armed at the start with only a toolbox, he saw the project grow to a cash outlay of more than \$200,000 and a finished product valued at nearly \$300,000.

It wasn't void of sacrifice. Tooman and his wife, Marian, refinanced their house and used the equity to purchase raw materials. "For five years I didn't receive a dime from anyone," he adds.

But that doesn't mean people didn't freely offer their opinions.

"I could understand some guy down at the pool hall discouraging me, but the hard part was the sarcasm for fellow Christians."

"Remember, this was 14 years ago when Bold Mission Thrust had not even been conceived. Unless you were a salaried 'professional,' there were no avenues for lay ministry, I was told."

Tooman held no animosity toward those who didn't understand his calling. He just quietly and systematically went about his task. He studied shipbuilding and enrolled in night classes specializing in navigational astronomy and radio communication. He drew his own blueprint and began construction by himself.

Tooman handtooled virtually every part of the schooner. The only exception was the engine, which he rebuilt.

Slowly the boat began to take shape. He picked up jobs to raise money for the work, and his wife enrolled in college to pursue a nursing degree to support the family.

"When he began he told me it would take three years to complete. Seven years passed before we could get it out of the backyard and move it across state to the harbor," Mrs. Tooman says.

Like a 20th century Noah, Tooman worked around his scaffolding and put flesh on his dream. By the seventh year he had exchanged about 16,000 hours for a sleek, 65-foot schooner weighing 57 tons. At his wife's suggestion it was named "Amazing Grace."

Then came the seven long years of

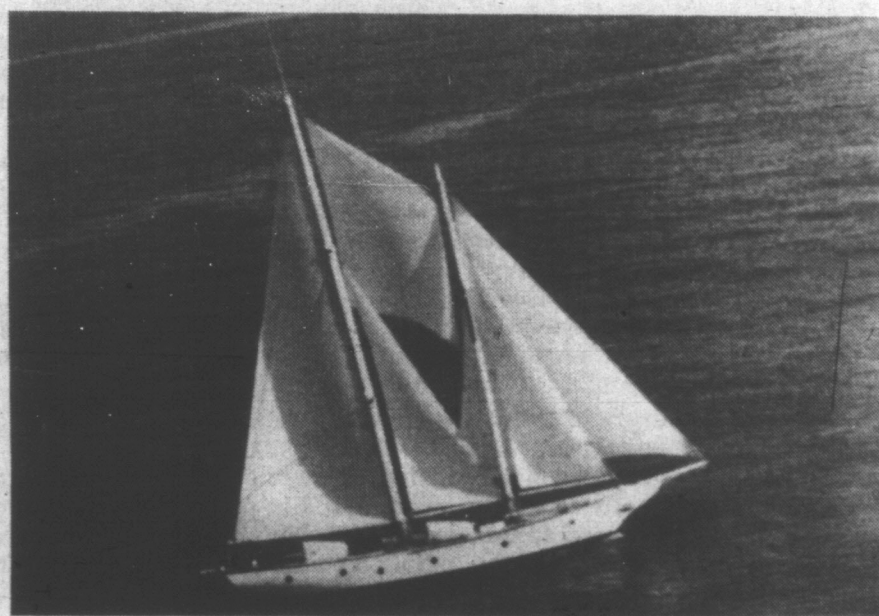
commuting to Morro Bay to work on the boat during the week and back to Bakersfield and the family on weekends.

Though funds were never ample, they were enough to maintain some semblance of a construction timetable.

When he reaches the Tonga Islands, Tooman and his six-man crew plan to sail from island to island on a rotating basis, distributing Bibles at cost, helping natives construct water and electrical facilities, transporting doctors and dentists, and generally winning the friendship of the locals.

By laying such a foundation of goodwill, the crew hopes to make inroads in sharing the gospel.

"There are 140 islands in the Tongas and 450 more in the Fiji grouping and we can't reach them all, so we plan to have an ongoing ministry



The voyage of the Amazing Grace, which began April 23, will cover 5,000 miles before land-fall in American Samoa. (Photo by Joe Westbury)



With steady hands on the schooner's compass, Norm Tooman has set his sights on a ministry in the South Pacific. (Photo by Joe Westbury)

among 12 of them," the layman explains. "We hope to be able to go fulltime with the ministry and have Marian join us as soon as possible, but that will depend on the financial support from the churches back home."

It's going to be a lot of work, but Tooman has proven he's not scared of getting his hands dirty.

"Sometimes you have to bite off something bigger than you normally would to know that God is in it."

(Joe Westbury is associate editor of the *World Mission Journal* from which the article was adapted.)

Population edges upward

WASHINGTON (EP)—The world's population is edging toward the five billion mark, according to the World Population Data Sheet released this month by the Washington-based World Reference Bureau. The present population is estimated to be 4,762,000,000.

That total is double the number of people on earth at the end of World War II. If global population continues to increase at its normal rate of 1.7 percent, it will be six billion at the turn of the century, according to Carl Haub, a demographer who prepared the study with Mary Kent.

In 1983, world population increased by 85 million over the 1982 total.

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Father's day tribute

Sunday is Father's Day, and this will be the occasion for at least a brief tribute to my own father, M. T. McGregor, a Baptist preacher for 56 of his 82 years. And the days immediately following the D-Day memorials provide a significant setting for such a tribute, for he was an Army chaplain in the staging area in England as preparations were being made for the invasion. He was there also on D-Day to minister to the wounded as they came back across the English Channel.

He spent a great deal of the latter part of the war not knowing of my whereabouts or even if I were alive; and he took a stormy plane ride from England to France where he learned that I had made my way back into American control and was at Le Havre, France. He arrived the day

after I had sailed for home.

His pastorates, all in Texas, were small but significant. He is still, after more than 40 years, very fondly remembered in the small West Texas town of Mertzon, where I went to high school. From there he joined the Army as a chaplain.

Following the war he earned a master's degree in Bible at Baylor and was enrolled at Southwestern Seminary when he was called as director of missions for Hope Association in southwestern Arkansas. He stayed there 22 years until retirement in 1970.

Additional significant ministry occurred as he served in several interim pastorates following retirement. He was sort of "pastor-in-residence" for his own church, Beech Street in Texarkana, during the in-

terim pastorate of a college professor from Ouachita Baptist College.

He now lives in Mississippi. Following the death of my mother in 1979, he moved to five beautiful acres near Raymond.

What will my life amount to? Everyone can draw his own conclusion about that. What was the extent of my father's influence? Considerable.

There is no measuring the influence for good that can come from a godly father. Our times demand the best that our fathers have to give, and the future demands that their children pay attention to the influence that is theirs.

My father's three grandchildren and their spouses and his six great-grandchildren all have wondered at times if perhaps it were not he who hung the moon.

THE FATHER-SON WALK



The D-Day remembrance

As the 40th anniversary of D-Day passed last week (June 6), a great deal of interest was generated in the news media relating to remembrances of the day itself and to the memorial emphases that were conducted on the Normandy beaches in France where the invasion of Europe by allied forces took place in 1944.

Perhaps it is good to pause for a thought about that eventful day in world history. We should remember the bravery and sacrifices of the men who participated in the landings. They did it in the name of liberty, and religious liberty is a very precious aspect of that.

I cannot imagine how it was on the Normandy beaches. I was in combat in France, received the purple heart for wounds, and got captured; but I don't believe any of my experiences

would compare with those of D-Day. The night I was captured and thought that my life would end any minute, I found myself at peace; but I'm not sure I would have had the same composure on those beaches.

The war was already underway; and, for it to be won, those sacrifices had to be made. We should honor those who made them.

As all of the material was written recently about D-Day, however, there were two dominant thoughts. The first was to express the hope that mankind has learned that war is not the way to settle differences between nations. That seems to be a forlorn hope to some extent, but at least we have had no additional full-scale confrontation such as that one was since it ended 30 years ago. The Normandy invasion was the event that hastened

greatly the ending of that war.

The second thought is perhaps even more significant. As testimonies of experiences were recounted by those who were there, the fact of a faith in the Lord and his ability to care for his children was repeated again and again. That one was just about right who said, "There are no atheists in fox holes." I can certainly identify with that part of the Normandy experience.

The main thing we need to remember is that while the Lord does care for his children and has infinite ability to take care of us, he never intended that we would settle our differences by shooting at each other.

Were there Christians among the Germans? Without question. I had reason to believe that it was more than an empty slogan that the com-

mander of my prison camp had on a big belt buckle as a part of his uniform that proclaimed, "Gott mit uns" (God with us).

Well, we won and his side lost; but I hope he was treated kindly after it was all over. He treated us kindly, though firmly, while we were in his charge; and he may indeed have been responsible for my survival.

He tried to take care of us. He bought food on the black market to give us a little something to eat where there would have been almost nothing otherwise. And I still remember his statement through an interpreter, "If you will just listen to me, we will all go home when this is over." Three-fourths of his original charge of 200 paid attention and walked away when the shooting fi-

nally stopped.

And so, after 40 years, my own statement is in print for the first time. My mother used to say that I should write a book — about the time I almost shot a cow because I couldn't see what I was hearing, how some on guard duty in towns in the combat area challenged only those who could speak English, and how the U.S. officer one night in a French border town named Steige that was populated by Germans didn't stop for my oral challenge but did stop when he heard the bolt thrown on the sub-machine gun.

But who wants to read a book about war?

Maybe we can learn a lesson from D-Day and its remembrance 40 years later and manage somehow to get along without wars.

The Baptist Record

(ISSN-0005-5778)

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108

Number 26

Guest opinion . . .

Baptist Student Ministry: a Southern Baptist treasure

By Chester E. Swor

My first contact with the Baptist Student Union occurred just one year short of sixty-years ago—in September of 1925 as I entered Mississippi College; and, in the almost six decades which have followed, I have had the inspiring privilege of close contact with this Southern Baptist ministry on the college and university campuses of our nation. In my teaching/counseling years on the Mississippi College campus one of my responsibilities was the directing of the religious life of the campus, and the BSU Council was the student group responsible for planning and coordinating the program of student religious activities of the college. Beyond my on-campus teaching and counseling years, much of my work has been sponsored on the campuses by the Baptist Student Union; there-

fore, it has been possible for me to have a continuing close association with this ministry of Southern Baptists.

During the year of 1983 and through the first half of 1984, I have had the wonderful experience of filling appointments on fifty campuses from Georgia to California and from the Mountain and Mid-West states to the Southern tier of states. It is from this year and a half of "saturated" contact as well as from nearly sixty years of involvement that I can say with joy that Southern Baptists' outreach to the campuses through its sponsoring and supporting the Baptist Student/Baptist Campus ministry has given us a genuine treasure. So, though I do not presume to "speak with authority," I want to share with our constituency some experiences

and observations concerning this outreach—called in various areas of our convention as either Baptist Student Union (BSU) or Baptist Campus Ministry (BCM).

Although the scope and effectiveness of the BSU/BCM program varies from campus to campus, as does the effectiveness of a church ministry from church to church, the founding purposes of the Baptist Student ministry are still the motivating principles:

To facilitate and enrich spiritual growth, to win non-Christians to faith in Christ, to encourage individual and group Bible study, to magnify church membership and loyalty, to study and support missions and to participate actively in local, state, national, and foreign missions projects, and to provide wholesome

Christian fellowship, providing individual counseling as needed by students.

Let me share some facts which will inspire those of you who do not have the opportunity to have close contact with the BSU/BCM:

1. More Bible study is being encouraged and done than ever in the history of the student movement. At regular times in Baptist Student Centers, in dormitories—often on individual floors, in some fraternities and sororities, and as a part of the programs of normally secular groups, BSU/BCM is providing leadership for Bible study groups in addition to continuing emphasis upon individual Bible study and prayer. The results of this ministry are seen in strengthened Christian character (Continued on page 5)

Argentine Baptists prepare for youths

WASHINGTON (BP) — Several thousand Baptist youths will gather in Buenos Aires, Argentina, July 11-15, 1984, for the Tenth Baptist Youth World Conference.

Some 80 nations are expected to send representatives for the first completely bilingual conference, with all presentations and publications in Spanish and English.

Youths at the conference will participate in a Scripture distribution to help Argentine Baptists witness to local residents and be exposed to cultures from throughout the world.

Baptist World Alliance President Duke K. McCall and Gerhard Claas, general secretary, assure parents of youths planning to attend the conference that Buenos Aires is a very safe city for visitors. They agree it is much safer than many U.S. cities, particularly at night.

As part of welcoming Baptist Youth World Conference participants, officials in Argentina have agreed to permit an International Music Festival in the Colon Theater, one of the most prestigious opera houses in the world.

On Saturday afternoon, choirs from around the world will sing songs common to their homeland while dressed in native clothes. This is the first time a religious group has been permitted to use the Colon Theater for a music festival.

Those attending the conference should be aware that the season in South America will be winter, so they should take warm clothes. Winter in Buenos Aires is rather mild, with temperatures generally in the low 30s at night and in the 50s in the daytime.

"The Tenth Baptist Youth World Conference is more than just an opportunity for fellowship," according to Denton Lotz, associate secretary of the youth department of the BWA. "It is an opportunity to witness for the saving power of Jesus Christ. It will be a tremendous act of witness for youth from 80 countries to show the unity in faith we have in Christ. By sharing their faith, we feel young Baptists will also grow in their faith."

Lotz added the youth conference would give a visibility to Argentine Baptists they previously have not had. Through the distribution of tracts and Scripture portions, evangelism will be a high priority at the conference in a country where Baptists number 28,000 out of a population of 30 million.

A special tradition of past youth world conferences will be continued this year with the exchanging of inexpensive or no-cost gifts from the youth's native country. Times will be set aside for this exchange to give participants a remembrance from another culture.

As the time draws closer for the conference, Baptist World Alliance officials have learned some tour groups planning to go to Buenos Aires are lacking one or two members to make a complete group for international travel.

To register for the Tenth Baptist Youth World Conference, or to obtain information about other tour groups, call Denton Lotz, Baptist World Alliance Youth Department, Washington, DC, (202) 265-5027.

Louisiana coalition fights lottery push

NEW ORLEANS (BP)—A group led by Baptist leaders in Louisiana has charged state-sponsored lotteries with ethnic exploitation, exaggerated estimates of revenues, and "hidden agendas and bad baggage."

The Coalition Against the Lottery hopes to help keep Louisiana from becoming the 18th state to approve a state-run lottery. So far this year, lottery proposals have been considered by state legislatures in Kentucky, Mississippi, New Mexico, and Oklahoma but have failed to gain sufficient support for passage.

Despite extensive opposition by Southern Baptists in Missouri, a constitutional amendment to establish a lottery in that state recently passed the legislature and will be voted on by Missouri citizens.

In Louisiana the special anti-lottery coalition includes Nolan Johnston, executive director of the Baptist Association of New Orleans, pastors of Southern Baptist and National Baptist churches, and several members of state government.

Approximately 300 people gathered recently at New Orleans' First Baptist Church for a public

meeting designed to increase awareness of and voice opposition to lottery legislation.

The coalition issued a 10-page position paper, drafted by Bill Elder, pastor of St. Charles Avenue Baptist Church in New Orleans, and Larry Braidfoot, staff member of the Southern Baptist Christian Life Commission in Nashville, Tenn.

The paper accused lotteries of pandering to the poor, taking "the most money from the ones who can least afford it," and exploiting minority populations. It quoted a director of one state-run lottery as referring to lottery numbers games as "Nigger pool." It also reported a former Louisiana state senator's prediction that a lottery there would be successful because of the state's "Cajun population."

The paper said "a particular group of people was identified as a target group with the expectation the group would spend disproportionately large sums of money."

Claims a lottery could produce annual revenues for the state of between \$350 million and \$750 million were labeled as "so ridiculous they

(Continued on page 5)

The Baptist Record

Meeting examines ways to combat pornography

By David Wilkinson

NASHVILLE, Tenn. (BP) — If Southern Baptists and other Christians hope to challenge the expanding influence of pornography in American society, they must pressure local prosecutors to enforce existing anti-obscenity statutes, advised a national expert on pornography.

In the last decade pornography "has moved from the so-called adult theaters and bookstores to the corner grocery and the family living room," said retired attorney Hinson McAuliffe. Yet, he added, public apathy has frequently allowed the pornography movement to go legally unchallenged.

"There are laws on the books that can handle the patently obscene material, if you can get the prosecutors to act," he explained. "But politicians operate according to the will of the people, so don't expect your local D.A. (district attorney) to get fired up about violations of obscenity statutes if no one is complaining about the problem."

McAuliffe, who earned a national reputation for his aggressive enforcement of anti-obscenity laws during 13 years as solicitor general for Atlanta's Fulton County, was a participant in a Consultation on Combating Pornography sponsored by the Christian Life Commission of the Southern Baptist Convention.

The one-day meeting brought together two Southern Baptist attorneys and a group of church and denominational leaders to discuss ways to help families, churches, and agencies cope more effectively with pornography.

Harry N. Hollis Jr., a Christian Life Commission staff member and coordinator of the consultation, noted pornography is "a social cancer which threatens healthy family life and stands as a major road block to Southern Baptists' efforts to strengthen families. This persistent and pervasive problem demeans the value and dignity of males and females created in God's image and

distorts God's good gift of sex."

Nashville attorney Osta Underwood emphasized pornography's abuse of the rights of women. "Pornography," she declared, "is not manly, masculine or macho. Furthermore, it often contributes to the psychological motivation for rape, child abuse, and other acts of violence."

Members of the consultation identified a variety of fronts in the current expansion of pornography, including cable TV, video cassettes, and telephone obscenity. Also, television was frequently criticized for its "desensitizing" of viewers about moral issues such as pornography.

In discussion of possible strategies, including grassroots education and legislative action, the local church was repeatedly upheld as the key to combatting pornography.

"If you're going to successfully attack this problem, then you must begin with the churches," stressed McAuliffe. "We need to educate our people."

McAuliffe laid much of the blame for apathy at the feet of the clergy. "I think this is one place where the ministry has failed us," he claimed. "Our ministers preach the Bible but too many of them are not applying the Bible to issues of today."

"I hear preachers say they don't want to offend or alienate any of their church members. Well, if talking about evil alienates people, then we need to start alienating people."

Other participants in the consultation included Paul Jones, director of the Christian Action Commission of the Mississippi Baptist Convention; Suzanne Matheny, Baptist student minister at Nashville's Belmont College; Coy Privette, executive director of the Christian Action League of North Carolina; Jerry Self, public affairs consultant for the Tennessee Baptist Convention, and Foy Valentine, executive director of the Christian Life Commission.

Wilkinson writes for the Christian Life Commission.)

Oklahomans withdraw motion to bar churches

OKLAHOMA CITY (BP) — A motion to prevent churches which ordain women or practice "speaking in tongues" being seated at the annual meetings of the Baptist General Convention of Oklahoma has been withdrawn.

At the same meeting directors of the convention expressed their confidence and appreciation of Oklahoma Baptist University in Shawnee in response to recently published charges of "heresy" at the school.

The motion to bar churches from the state convention meeting was introduced last November by Hugo Lindquist, pastor of Bethel Baptist Church in Oklahoma City. It was withdrawn on his behalf by Sam

Pace, director of missions for the Comanche-Cotton Baptist Association in southwest Oklahoma.

Pace then asked that a study committee be named to study all aspects of the constitution to determine if updating was necessary "to reflect the passing of time and doctrinal changes." The motion failed when other directors argued there was no apparent need for changes.

The OBU motion expressed "deep appreciation and excitement for the splendid work going on at OBU," to the university president, P. R. Agee. The Oklahoma Baptist Messenger said the stand was prompted by "an article in an obscure Georgia publication trying to resurrect a 1979 'heresy' paper published by several disgruntled OBU students."

The paper, the Southern Baptist Journal, is published by William Powell and has no official connection with any national, state, or associational Southern Baptist organization.

The publication claimed nothing had been done about supposed liberals on the faculty and that state convention officials and the Baptist Messenger had conspired to cover up the alleged deficiencies on campus and allowed them to continue.

Agee is writing a letter to all state Baptist pastors answering the charges which were brought to the state convention five years ago.

SBC pastors elect Hawkins president

Those in attendance at the Southern Baptist Pastors' Conference in Kansas City, Monday, elected as their new president, O. S. Hawkins, pastor of First Church, Fort Lauderdale, Fla. Vice-president is Robert Tenery, pastor of Burkemont church, Morgantown, N.C.

A declare tie for two candidates for secretary-treasurer caused outgoing conference president Charles Stanley, pastor of First Church, Atlanta, to ask participants to make one secretary and one treasurer.

Calvin Miller, pastor of Westside Church, Omaha, Neb., is secretary; Tom Melzoni Sr., pastor of Miami Shores Church, Dayton, Ohio, is treasurer.

"Debtors to the World"

By James T. Draper Jr.

James T. Draper, Jr., 48, native of Hartford, Arkansas, has been pastor of First Baptist Church, Euless, TX, since November, 1975. He is the son and grandson of Southern Baptist preachers. He married Carol Ann Ford and they have three children: Randy, Bailey, and Terri. Draper's education includes the B.A. degree from Baylor University, Waco, TX. Formerly he was pastor of churches in Texas, Missouri, and Oklahoma: Steep Hollow in Bryan, TX; Iredell in Iredell, TX; Temple in Tyler, TX; University Park, San Antonio, TX; Red Bridge in Kansas City, MO; and First Southern, Del City, OK. He has served as president of the Southern Baptist Convention for two terms, 1982-83 and 1983-84.

In one of the most penetrating statements ever made, the Apostle Paul commanded "Owe no man anything, but to love one another" (Rom. 13:8). In the context of the passage he was telling the Christians in Rome to give to everyone that is due them, taxes to whom taxes are due, tribute to whom tribute is due, reverence to whom reverence is due, and honor to whom honor is due (Rom. 13:7). And, we are to give love to each other. It is a compelling thought that we are to give to all their due and thus be indebted to none.

Yet, the same Apostle declared earlier, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise" (Rom. 1:14). Though he urged us to "Owe no man," he declared that he was a debtor to all mankind. There was a debt that he would always be paying. That was the debt of the Gospel. He owed the Gospel to the world! That is why Paul continued, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth" (Rom. 1:15-16). The Southern Baptist Convention stands in the same place as the great Apostle. We are debtor to the world. We owe the world the Gospel!

The last recorded words of Jesus Christ before his ascension were, "but ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The final words of Jesus reflect the thing which was uppermost in his heart and mind. That thing was the witness of the Gospel to the ends of the earth.

We are not taking this command very seriously today. We have talked about BOLD MISSION, but we are not bold! We cannot pay this debt of the Gospel casually. It must be the heartbeat of our lives. Yet, every year we lose ground in our own land. In 1954 we baptized 396,857 with total membership of 8,169,491. The population of the United States was 163,000,000. In 1983 we baptized 394,606 with total membership of 14,185,454. The population of the United States is approximately 235,000,000. That does not reflect a boldness about our debt to our own country.

Look at it another way. Total income in Southern Baptist churches last year was \$3.37 billion. The total debt of Southern Baptist churches is \$1.4 billion and the annual debt payment is \$342,864,429. Compare that with total Cooperative Program receipts of \$272,571,144. And remember that at least one-half of the Cooperative Program receipts remain in our state conventions. The amount of our Cooperative Program funds going to Foreign Missions last year was \$48,745,954 and to Home Missions was \$19,395,664. Our total gifts to Foreign Missions were \$110,029,263 and our total gifts for Home Missions were \$43,279,115. While these represent great amounts of money, in comparison to our in-

come and debt, they reveal that we have not really become bold and aggressive about our debt of the Gospel to the world.

God's heartbeat is clearly seen. "The Lord is not slack concerning his promise, as some men counted slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

I. The risk

Our debt involves being willing to risk all to give the Gospel to the world. We have become so comfortable in our land today. Our buildings are planned in intricate detail. Our choirs are beautifully robed. Our ministers are proper and well-trained. Our ministries are efficiently conducted. Our denomination is stable, strong, and growing. But what have we risked to share the Gospel? At what point have we been even inconvenienced? The truth is that most of our church programming is planned for the convenience of the membership.

We talk about BOLD MISSION, but we have not been bold. We have not been willing to risk to spread the Gospel. When the church at Jerusalem sent Judas Barsabas and Silas to accompany Paul and Barnabas to Antioch following the Jerusalem Council, they were described as "men who have risked their lives for the name of our Lord Jesus Christ" (Acts 15:26 NAS). Southern Baptists must become people like that!

I stood 9,000 miles from here just seven weeks ago and stood in the hall of a missionary residence when a phone call came from the missionary's daughter in Texas telling of losing a child early in pregnancy. The daughter had a child born dead last year and was so counting on the safe arrival of this child. I watched as the weight of their emotion weighed heavily upon their shoulders and listened as they tried to comfort their daughter across those miles. To be obedient to God they had risked being unable to comfort their own daughter in a critical time of need. And on another continent that risk became reality. But, what have I risked?

I stood in the front yard of another mission home in another country and watched military helicopters from a neighboring country less than 250 yards away. They had come to help control the raiding and killing among tribesmen in that area. And our missionaries have planted their lives there. But what have I risked?

Through all the violence in Lebanon, right at 20 Southern Baptist missionaries have remained to minister to those people at great risk to their personal safety. But what have I risked?

I prayed with the young wife of a man imprisoned for his faith in Jesus Christ in another country. I observed the tremendous commitment in her life. I realized that to follow Jesus Christ in that place required a willingness to risk everything. But what have I risked?

Across the great urban and pioneer areas of this land the same commitment is seen. Risking isolation from family and friends, separated from the security of the Bible belt, many in our native land are standing tall to share the Gospel of Christ. But what have I risked?

I do not point an accusing finger at anyone else. But each of us must face these questions: How serious am I about the Gospel? What have I risked to tell the good news? Our debt to the world involves risk.

II. The responsibility

This debt we owe to the world is not an option for us. It is our mandate from God. That is why it is so vital to our work of cooperation together. We may call it missions or evangelism, but it is an inescapable responsibility. God has placed it upon us. "Therefore if any man be in

Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:17-20).

That is our assignment from God. We are to be part of the reconciling, redemptive plan of God. That is our primary assignment. Everything we do should point men to the Gospel. Every endeavor in ministry, instruction, etc., must be instruments for communicating the Gospel!

None of us is doing so well in carrying out this responsibility that we can accuse another. Even though some of our churches are baptizing large numbers of people, we are not really making an inroad into the great unchurched population of this land!

And yet we condemn each other. The churches with fewer numbers condemn the "super" churches. And the churches with more members chide the "smaller" churches. But, big isn't better—and little isn't better either! It is faithfulness that God requires of us all. We are all to sow seed, cultivate and harvest. Some labor where the harvest is light, others where it is bountiful. The key is our commitment to sharing the Good News and proclaiming the Gospel. Regardless of the harvest, we must be faithful in the sowing of our witness. As we do that we can rejoice in the faithfulness of the witness, whether the result be sowing or reaping. But one thing is clear, every pastor, every Christian should be faithfully sharing personal witness of the saving Grace of Jesus Christ. The reason some of us feel condemned and threatened by the "numbers" of others is not that our numbers are small, but that we know we have not made sharing the Gospel a priority in our lives. We have a mandate from our God.

That is our responsibility as Southern Baptists. We must never let "ministry" be a cover-up for laziness, disobedience, or indifference. We need to confess our sin of irresponsibility today. None of us has perfectly assumed that responsibility. None of us is so righteous as to stand in judgment of another. "Who are you to judge the servant of another? To his own master he stands or falls; and stands he will, for the Lord is able to make him stand" (Rom. 14:4 NAS).

Our debt to the world involves responsibility. Each of us is responsible. Each pastor is responsible. Each church is responsible. And this denomination is responsible to make the heart of its program and ministry the proclamation of the Gospel to this lost world. One thing is certain; we cannot escape our personal responsibility by sending our money. We cannot pay others to do what is our responsibility. It involves both doing and giving!

III. The reality

We must face the reality about ourselves. We brag about 14 million plus members, but we do not know where 25% of them are. Another 25% never attend. Another 30% are fringe members. Less than 20% of most congregations constitute its base of support. What is reality for us? Are we really on a BOLD MISSION? Are we really serious about preaching the Gospel, winning the lost and evangelizing the world?

But someone says, "Everything we do is evangelism." NO! A thousand times NO! Everything we do should lead to evangelism, but everything is not evangelism. Evangelism is preaching, teaching, sharing the Gospel with

the specific intent of leading the hearer to personal faith in Jesus Christ. Everything we do should lead to that type of experience.

We must face the reality about ourselves. We have lost much of our credibility to our world. For instance, we have all decried the potential for nuclear holocaust in our world. Though we may differ about how to avoid such a tragedy, we all stand united against the evil of global war. In all of our wars this century we have lost 636,925 individuals. Beginning with the Revolutionary War and coming down to the present we have seen 1,160,581 killed in all the wars in our history (1982 World Book). How tragic we say. Surely we must prevent war. But where is the outcry over the legalized killing of over 17 million innocent pre-born children in the last 11 years? Abortion has become a crime of enormous proportions in America. We have been content to pass a few innocuous resolutions about it, but as churches we have not been willing to deal with the problems of unwanted pregnancies. We should have a massive ministry of education for expectant, unwed mothers, caring for them through pregnancy and birth, helping with adoption, etc. The reality is that the stance of the church has often been scarcely different from that of our society. And that stance cannot lead us to effectively pay the debt we owe.

Where is our outcry against the rising tidal wave of sensuality in our media today? On TV the Christian community is routinely ridiculed. You will search in vain to find a positive picture of a Christian on television programs in the secular media today. Pornography in print has become a multi-billion dollar business. A study by Michigan State Police of 35,000 sex crimes in that state over a 20 year period found that 43% were pornography related. In one group of rapists, 57% said they tried out sexual behavior they had seen depicted in pornography. 77% of child molesters of boys and 87% of child molesters of girls admitted to imitating sexual behavior modeled by pornography. And lest you think this problem is small, reports indicate that 1 of 4 girls and 1 of 10 boys will be molested by age 10! Child abuse and molestation is epidemic. ABC-TV carried a program revealing that 50,000 children disappear from their homes every year.

Fifty percent of all crimes involve the use of alcohol at the time of the crime (Bureau of Justice Statistics, U. S. Department of Justice.) More than 22,500 people were killed last year by drunk drivers. Yet, where is our outcry and voice against these atrocities? In these matters and others we have assumed the indifferent posture of our secular society. And such a stance does not lead us to be effective in paying our debt to this lost world.

The reality is staggering. We have often become like this lost world. We must truly become "a chosen generation, a royal priesthood, a holy nation, a peculiar people, showing forth the praises of our God who has called us out of the darkness of sin into his marvelous light" (1 Pet. 2:9).

God has blessed Southern Baptists because we have been a people of God's World. In years past we have loved a lost world and placed world-wide missions and evangelism at the heart of our work. But in recent years our commitment to this Gospel proclamation has lessened. We now often give lip service to evangelism and witnessing. We must again become "doers of the Word." We are debtors to all men and we must pay that debt. We must carry the Gospel to every person in this world.

I challenge Southern Baptists to pray about this mandate. The Wilton Baptist Church in Wilton, Connecticut, has organized a massive prayer-vigil. It is their dream that as a conven-

(Continued on page 9)

FMB to help Manadans Simultaneous revival promotion is organized

By Leland Webb

MANADO, Indonesia (BP)—Southern Baptist missionaries will begin working this summer with a group of Indonesian Christians who aim to reach everyone in their nation with the gospel.

Since 1971, the group's efforts have been nurtured by Canadian Baptists, who have helped in leadership training and evangelism. Four years ago these Indonesian Christians began calling themselves Baptists because their beliefs match Baptist doctrine. They named their organization the Union of Baptist Churches of Indonesia.

Begun in 1951, the union now claims more than 14,000 members in nearly 150 congregations. Its witness has expanded to the farthest reaches of the country. And it has become a moving force in the Indonesian Baptist Alliance, a cooperative of three indigenous Baptist bodies.

"This church was born with evangelism at the heart of it," declares Ronny Welong, chairman of the union. "From one generation to another they have inherited the will to continue evangelism." The union sponsors a seminary, a Bible school, and a theological training school in different areas of the nation.

"I believe we can grow together, all of the Baptist churches in Indonesia," says Alex Tairas, who at 57 is considered the group's spiritual patriarch. "Our vision is, we need to bring all people of Indonesia to Christ."

The group has pursued this vision from the beginning. In the 1950s churches helped send Megtji Wells, a single woman, to the Moluccas (the original Spice Islands) in Indonesia. Others were sent to help her in 1960. A few years later missionaries began work in Kalimantan, the southern portion of the island of Borneo, which Indonesia shares with Malaysia and Brunei. That work flourishes today with the help of Canadians.

The group emerged in the area of Manado, on the northern tip of the island of Sulawesi, when several people from the traditional, Dutch-related church felt the need for personal faith in Jesus Christ and baptism after repentance. A weak Muslim presence provided opportunity for witness and a strong plantation economy in the area provided funds for missionary support.

The group's outreach ministry has grown rapidly. In Kalimantan, for example, Welong senses that God is at work among the Dyak people. "It surprises us to see their openness. It's a phenomenon the Lord has caused," he says.

In the late 1960s the Manadans asked for help from the Canadian Baptist Overseas Mission Board, an agency sponsored by four Canadian Baptist conventions. The board is willing to help any group adhering to Baptist doctrines and has 89 missionaries assigned in seven countries.

The Canadians arranged in 1971 to supply seminary teachers to the Manadans. "We have gone out of our way to assume a junior partner role," says John Keith, then the Canadian board's general secretary, now an associate secretary. Since then, one of the Canadian's thrusts has been pioneer work in areas where there is not an established church. Canadians could have 10 missionary families to Kalimantan in the 1990s.

This summer the union will welcome its first Southern Baptist missionary couple, Charles and Jennifer Townsend, to teach in the seminary. A second couple, David and Anna-May Cochran, are to move there next year after language study on Java.

The Manadans are excited about working with Southern Baptists. "This is one reason we're working with Southern Baptists: they'll help us strengthen and train our people here so that they can reach out to Indonesia," says Welong.

The Baptist union has benefited from Southern Baptist resources over the years. Many of its leaders received training at the Indonesian Baptist Theological Seminary, begun by Southern Baptist missionaries.

"The potential for evangelistic outreach in our area is tremendous," adds Welong. "One reason we want our churches strengthened (is) so we can become a sending organization."

(Leland Webb is editor of the Foreign Mission Board's The Commission Magazine.)

A group has been organized to promote simultaneous revivals in Mississippi in 1986. The group is part of a nationwide effort to engage each Baptist church in revival during April of 1986.

Theme for the Home Mission Board organized revivals will be "Good News America: God Loves You."

Included in the steering committee, organized and chaired by Guy Henderson, evangelism director for the Mississippi Baptist Convention Board, are John Armistead, pastor, Calvary Church, Tupelo; Farrell Blankenship, broadcast services director, MBCB; Marvin Bond, layman, First Church, Starkville;

Ervin Brown, director of missions, Northwest Association; Edward Cooper, pastor, First Church, Oxford; Alan Day, pastor, First Church, McComb; Maurice Flowers, director of missions, Jones; Frank Gunn, pastor, First Church, Biloxi;

Gene Henderson, pastor, First Church, Greenville; Fred Lewis, layman, First Church, Gulfport; Ed McDaniel, pastor, First Church, Richland; Ethel McKeithen, retired WMU consultant; Bobby Perry, director of missions, Gulf Coast; Charles Pickering, layman, First Church, Laurel and state convention president; Odean Puckett, pastor, First Church, Natchez;

James Ruffin, pastor, Poplar Springs Church, Meridian; Gordon Sansing Jr., pastor, First Church, Vicksburg; Del Scoper, laywoman, First Church, Laurel; Fred Selby Jr., pastor, Main Street Church, Hattiesburg; Sue Tatum, laywoman, First Church, Yazoo City;

Tommy Vinson, pastor, Colonial Hills Church, Southaven; Harrison Weger, pastor, Immanuel Church,

Greenville; and Keith Wilkinson, Sunday School director, MBCB.

Suggested dates for the 1986 revivals would be April 6-13 for South Mississippi and April 20-27 for North Mississippi.

Louisiana . . .

(Continued from Page 3) would be laughable if they were not being taken at face value by too many voters and legislators."

Such results, it pointed out, would require Louisianians to spend an average of \$208 to \$440 per year per person on the lottery—two to four times the amount averaged by residents of Maryland, the state with the highest per capita lottery spending.

In contrast to claims that a lottery is economically advantageous as an alternative to higher taxes, the coalition's report said lotteries are bad for business: "If the average citizen spends \$208 on the lottery, that is \$208 that person won't spend on clothing, food or medical care."

The report also claimed the lottery is a "dangerous Trojan horse" powered by Scientific Games, Inc., and its parent company, Bally, Inc., one of the world's largest manufacturers and distributors of slot machines and video games. It called upon Scientific Games, which provides most of the lottery materials and expertise, "to make a full disclosure" of its involvement.

The company's interest in expansion of lotteries is apparent, the coalition noted. "With the help of the lottery, video games can be turned into video slot machines, and every convenience store can become a mini-casino."

Baptist Student ministry...

(Continued from page 2) and in the improvement of skill in witnessing.

2. Our Baptist students are doing more witnessing than ever in both their on-campus and off-campus contacts. Some statistical results of this increased witnessing are seen in the inspiring number of college student baptisms, over 5,000 in a recent year.

3. Never in my nearly sixty years of contact with our BSU/BCM work have I witnessed as inspiring interest in missions as our Baptist students have demonstrated in recent years in their enthusiasm to learn more about missions, to support missions, and to participate in student missions. Many of our students give up their various "breaks" (including Christmas, often), spring breaks particularly, to go as individuals and groups to needy areas throughout our nation—and even to other nations—to help in needs varying from assisting in building to organizing churches and church programs. National Student Ministries (formerly the Student Department of our Sunday School Board) released figures for a recent year with these inspiring highlights:

(1) Students involved in summer missions and other short time ministries numbered almost 10,000.

(b) Ninety-six churches, missions, and Sunday Schools were organized by students.

(c) Our students raised almost a million dollars for the student missions and other Southern Baptist mission causes.

(d) There were 5,497 student baptisms as a result of student witnessing.

(e) More than 10,000 students were involved in witness training to develop compassion and skills in witnessing.

4. Although not all of the young people appointed as Journeyman or as US-2 mission workers had been active in BSU/BCM during college years, I would estimate that, almost without exception, they were active and heard of those programs through the mission emphasis of our student ministry on campus; therefore, the contribution of our student ministry on campus to those two remarkable mission programs is profoundly inspiring. From the beginning of the Journeyman program through 1983, 1,542 young people under age 26 have been appointed by our Foreign Mission Board as Journeymen. In the Home Mission Board's US-2 program, which began later, 500 have been appointed to two-year service missions on the "Home Front." And if we could know the number of career missionaries, home and foreign, whose hearts were first directed toward career missions through the Southern Baptist Student Ministry on our campuses, we would be deeply thrilled.

A distinctive on-campus ministry being done so effectively by our students is the International Student Ministry, which has regular on-campus programs and, generally, a statewide International Students Retreat. I have met a large number of

students on our campuses who have come to be Christians from the non-Christian religions of their native lands because of this effective part of our BSU/BCM international Student emphasis.

5. To me, one of the most heartwarming, Christlike ministries of our student missions interest is the week-day and week-end mission service outreach, largely in their communities and areas. Community Bible studies, combination of religious instruction and recreation for underprivileged youngsters, tutoring of slow learners, compassionate visiting in nursing homes and hospitals, redemptive visiting and conducting services in detention centers—particularly those in which youthful offenders are confined, and helpful preaching, music, and education services for weak churches are some of the many "unheralded" ministries of our Baptist students who remember that the Great Commission indicated a "beginning in Jerusalem."

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Mrs. Mississippi pinpoints woman's greatest feat

By Anne Washburn McWilliams

A woman's greatest accomplishment, says Mrs. Mississippi 1984, is giving birth to a child and rearing the child to adulthood. "I don't think she could do a more difficult or wonderful thing."

Debbie Yawn, green-eyed blonde (age 34; five feet, five; 118 lb.) is married to a family physician, Victor Yawn, and is the mother of two daughters, Stacey, 16, and Laurie, 9, and a son, Boo, 14. With her family, she lives in a half-timbered brick house on a hill in the woods south of Jackson. They are members of Raymond Road Baptist Church.

"I would like to rear my children so they will have a good self-image. My parents taught me that what God created is good. He created us in his image, so we should have a good image of ourselves. And I want to teach my children to know the difference between right and wrong. We need to teach them early, for by the time they are 11 or 12 they must go out to places where they will be on their own. I want them to know how to make the right decisions then."

"We must prepare them to be ready for that time when they branch out on their own. We parents need to be aware of the example we set—for they start mimicking us. Sometimes you've done all you can, and when the child goes out, there's nothing else you can do but ask the Heavenly Father to take over."

Debbie won the competition in March at Jackson's Sheraton-Regency, against 31 others. To date, Mrs. Mississippi winners have not received as much publicity as Miss Mississippi, or been invited to make as many appearances. "I really wanted the title, because of my love for Mississippi and for the South, and because of my strong family ties, and my faith. I would like to see more recognition given to the position—not for myself, but because I feel that I can do something for the women of the state, and for the state, and would like to have the opportunity."

She was on program at the Raymond 1860s Fair and took part in the March of Dimes Telethon. "I would like to do more of these." Also she said she would like to speak in churches, at banquets or other events. (Her telephone number is 373-7837.)

In 1979 she was selected third alternate to Mrs. Mississippi. This year, with her husband and children's approval and encouragement, she set out "full guns ahead" to win. She did lots of research on many subjects, in preparation for the judges' interview. Elsie Elkins of Wesson made her evening gown for the pageant—blue-green, and covered in silver bangle beads. (Interview counted 50%; evening gown, 25%; and bathing suits, 25%.)

"I was wishing they would ask me how China controls its population. I knew all about that!" she recalled. But they looked at her resume and



asked her why she is a member of the advisory board of SCAN (Suspected Child Abuse and Neglect).

As she told them, "What upsets me most is to hear about a child being abused." A friend of hers worked with abused children, and also she learned the stories of abused children brought to her husband for treatment. "When I first married I would go to the hospital to visit Vic's patients, often sit in the waiting room while they were in surgery or intensive care. I am very tenderhearted, and became so involved. I really cared about each of them—and still do. But I found I had to learn to be more objective." On the advisory board, she could do something to help, such as raise funds, and yet not be as closely involved, heart to heart, with the individuals.

The national contest for Mrs. America, held April 27-May 4, was slated to be in Las Vegas, but transferred to Reno. Mrs. West Virginia won. "She was 26—the youngest national winner. The oldest winner yet was 47."

"Meeting the others and being there gave me a greater appreciation of our Southern heritage," said Debbie—"the greater strength of the family unit here, and the Southern gentleman—the fact that boys who grow up here are taught to respect women."

This contest used to be "make an apron, send a recipe" type of thing, but the man who bought the franchise for the Mrs. America Pageant in 1979 has done it over to reflect more the interests of today's average American woman, she said.

Debbie and Vic knew each other as children in Columbia. Though she was born in Bogalusa, La., she moved to Columbia at age 3, when her dad, Brock Crain, took over his Chrysler dealership there.

When she was ten, she was baptized by Howard Aultman at First Baptist Church, Columbia. "I'll never forget that!" Baptismal candidates were standing in line on the sidewalk by the church. A drunken driver swerved his car onto the

sidewalk and headed toward them; they jumped onto the church steps to get out of his way. And Debbie remembered 24 years later: "I thought, 'If I'm going to die, I'm glad I'm saved!'"

She and her parents and two brothers, Mike and Warren, moved to Jackson in 1962. She was graduated from Hardy Junior High and Provine High. Her dad has retired from Herrin-Gear, "but he keeps going back to work!" He and Mrs. Crain are members of Robinson Street Baptist Church, Jackson.

Vic is on call one or two weekends a month and sometimes week nights; he is in the National Guard and teaches in the family practice program at the medical center. Debbie stays "real involved with the children and their activities," especially during the summer while they are home from McClure Academy. Nevertheless, the Yawns once or twice in the summers go to Fort Walton Beach, for vacation at a "family type place."

Debbie walks and reads and often swims in their back yard pool. She and a group of friends "dabble in gourmet cooking." But she said that fried chicken is what she does best. "Isn't that every Southern family's favorite? That's the kind of cook I am—fried chicken and peas and cornbread."

She added, "God has been so good to me. I am grateful."

Missionary kid saves neighbor from intruder

ARUSHA, Tanzania (BP)—Derek Akin, 13-year-old son of Southern Baptist missionaries, possibly saved the life of a neighbor as an intruder tried to break into her home in Arusha, Tanzania.

Derek and his sister, Chaundel, 15, heard a loud banging and a woman shouting for help in the house next door about 9:30 p.m. Their parents, missionaries Cordell and Marty Akin of Nashville, Tenn., and Long Beach, Calif., were not at home.

Derek and Chaundel waited for awhile but the sounds next door kept getting worse. Finally, Derek got his B-B gun, a gift from his parents, cautiously slipped outside and went next door.

A man with an ax was battering in the door. Through a window, Derek saw the woman had been injured before she locked herself in the house. Derek took careful aim and fired, hitting the man, who appeared drunk, in the hand. He was so startled he dropped the ax and fled.

"He's got courage and compassion," said his mother of her son's willingness to take a risk to help someone else.

Broadman looks back and forward: 50th year

NASHVILLE — Broadman Press, publisher of religious materials for Southern Baptists, celebrated its 50th anniversary here recently with a look to the future and a study of its heritage.

William M. Pinson, executive director of the Baptist General Convention of Texas and a Broadman author, spoke to employees at the Sunday School Board about the courage, vision, inclusiveness, and faith of the men after whom Broadman was named.

John A. Broadus and Basil Manly Jr., leaders in the Southern Baptist Convention in the mid-nineteenth century, were lauded by Pinson as men who realized that the church is the most important part of the denomination.

"Both of these men realized that missions and evangelism were central to the church," Pinson said. "They understood that the denomination was not a collection of people, but a way individuals and churches could work together voluntarily to accomplish what isolated churches could never do."

"Southern Baptists were not the largest of anything when Broadus and Manly offered opportunity, challenge, and sacrifice," Pinson continued.

The first book published by Southern Baptists was *Yates the Missionary*, in 1898. Jimmy Carter's book, *Why Not the Best?*, is the most widely circulated book, with 30 different translations.

Survey/scripture distribution combination called effective

By Linda Lawson

DALLAS (BP)—Combining a door-to-door survey for prospects for Bible study with distribution of New Testaments to people in their homes apparently resulted in a higher-than-average willingness of persons to acknowledge they do not attend church, according to four persons who participated in a recent statewide effort in Texas.

Bernard Spooner, director of the Sunday School division of the Baptist General Convention of Texas, estimated that more than 250,000 prospects were discovered in the April 8 Scripture distribution/prospect discovery project.

Approximately 1,300 Texas Southern Baptist churches participated in distributing one million New Testaments published by the Holman Division of the Baptist Sunday School Board.

Spooner said in most census projects, the average number of prospects discovered equals approximately 15 percent of the number of homes where personal contacts are

made. "We almost doubled that in this project," said Spooner. "This is a concrete, simplistic approach that a lot of people could see themselves doing."

He attributed the results to three possible factors: (1) being able to give Bibles to people enables surveyors to be more confident in participating in the survey; (2) receiving a Bible caused respondents to be more open to acknowledge they did not attend any church and (3) the number of potential prospects was simply greater than earlier estimates.

"A church must have a lot of prospects to grow. Giving a New Testament is an overwhelming way of letting persons have an immediate positive feeling toward anybody who would express an interest in them," said Spooner.

At First Baptist Church, Hewitt, Pastor Roy Marshall said 70 people participated in the survey. They distributed 464 Bibles and found 220 prospects.

"Scripture distribution gave us an entry into the home," said Marshall. "We had very few who refused to give us the information. Our people felt they were going out not just to get information but to share a witness."

Southern Baptists' 37 state conventions will cooperate in the nationwide prospect discovery/Scripture distribution project slated for October 1985 as a prelude to 1986 Good News America revivals.

Linda Lawson writes for the Baptist Sunday School Board.)

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Faces And Places

by anne washburn mcwilliams

Lessons from Daddy

Daddy taught me many lessons, not so much by what he said, as in the way he lived and the things he did. He loved a challenge. When he was a boy, he told me, he would read late into the night. (One of his favorites was Sir Walter Scott's *Lady of the Lake*.) When Grandpa and Grandma told him to blow out the lamp light, he would read by flashlight under the bedcovers.

He taught me to "go in to win" and if you are going to do something, get in there and give it your best try. For instance, there was the episode of the candy. Last Saturday, W.D. and I stopped at Jeff Busby State Park on the Natchez Trace. In the store there I saw some pink and white striped bars of coconut candy, the old-fashioned kind like Daddy won for Betty and me when I was nine and she was six.

Halloween carnival time arrived in 1938 at Ridge Grove School; the principal, E. G. Dabbs, was, as usual, thinking up ingenious ways to make a little extra money for school projects. He set a quart jar of purple hull peas on the school stage with a sign, "Whoever guesses closest to the number of peas in the jar will win four boxes of coconut candy."

Imagine that! Four whole boxes. Oh, we ate candy at our house. Mama made syrup candy. And every time Daddy walked to the store he would bring us a penny's worth of fancy candy—crunchy, colorful bits of sugar in fancy shapes. But we had never had a WHOLE BOX of candy at one time—let alone four boxes.

I guess this could have been called gambling—pay a dime or quarter (or whatever it was—not much anyway) to guess and get your name in the pot. But Daddy didn't intend to throw his hard-to-come-by money away on a gamble. He intended to win.

He got a quart jar and one of Grandma Allen's little snuff boxes, and some purple hull peas like those at the school house. He counted the number of peas it took to fill the snuff box, and he counted the number of snuff boxes full of peas it took to fill the jar, and then he did a little arithmetic. His guess hit the number almost exactly. No one else's came close. For days, we reveled in pink and white striped coconut candy!

Daddy taught me to laugh. He could get angry. Yet quickly the anger would fade and he'd be laughing at himself. On vacation once, he and Mama and W.D. and I arrived in St. Augustine, Fla., late one afternoon. Though nearly all the hotels had been filled, we found a rather ratty place—on the beach, yes, but dark and dingy, small and uncomfortable, with hard and lumpy beds. The one room available had two double beds, so we all shared it.

Somewhere after midnight, Daddy woke us up, fussing about his bed. He couldn't sleep, and he was pretty riled up. He started pulling the buttons off the old mattress (they were punching him in the wrong places!) and began throwing them on the

floor! When I saw what he was doing, I started laughing. Instead of pitching his pillow across the room at me, as maybe he should have done, he got tickled, too. And all four of us sat up and talked and laughed the rest of the night.

He taught me never to take one defeat as a finality. I was away in school the day he re-roofed his house. He and William Langley began work on a bright, cloudless, sunshiny day. Just as they got the old roof off, suddenly a thunderstorm appeared on the horizon and approached with unrelenting swiftness. No way could they get covers over all the holes in time. The rain poured into the house; the wallpaper began to fall down; water ran across the floor. Mama said it was the only time she ever saw Daddy sit down and cry. But then he got up and finished the roof. He reglued the wallpaper, painted it to hide the circles. He mopped up the mess, and went on to his next project.

When I was five, a fair came to the Valley, to West Point on the Chatahoochee, and I made big plans for my first ferris wheel ride. Up close, though, it looked a lot higher than I had expected, and I began to get nervous and think about backing out. "Come on," Daddy said, and held out his hand. "I'll ride with you." It felt like we were flying, and it was fun to be able to see so far away, out across the treetops. As the wheel turned faster, every time we started down we felt like we'd left our stomachs in the sky. When the wheel stopped, the seats would tilt and swing; up top, that was frightening. But I felt perfectly safe with Daddy there.

Often since that morning I have approached adventures I wanted to enter or projects I wanted to try. They looked exciting and worthwhile, but I held back in fear. Then my Heavenly Father held out his hand and said, "Come Along. Don't be afraid. I'll go with you."

WMU elects Yarbrough

BIRMINGHAM, Ala. (BP)—Lynn Yarbrough, training design group manager at Woman's Missionary Union, SBC, assumed full responsibilities as publications section director at the national headquarters June 2.

Yarbrough succeeds Gertrude Tharpe, who retired June 1. In her new position, Yarbrough will direct the publications section which includes the work of over 30 persons, plus other staff who produce the content of WMU study and program publications. These include seven magazines and nearly 250 other items.

A native of Texas, Yarbrough came to WMU from the Baptist General Convention of Texas, where she was art director from 1968-1980.

Thursday, June 14, 1984

BAPTIST RECORD PAGE 7

Letters to the Editor

Witnessing efforts

We are planning to work with several groups that are doing some witnessing at the World's Fair and the Olympics. They are needing witnessing teams to help at both places. I am coordinating a training camp on July 16-19 to train men for such witnessing experiences. There will be excellent training on how to share the Gospel, street evangelism, prayer, and other vital information for such work.

Then we are planning two evangelistic campaigns. One is to the World's Fair. We will be staying at the Vieux Carre' Baptist Church and working with the Baptist Exposition Ministries. Mr. Jimmy Knox is director.

We will go there on July 19-21. We need about 30 men to go with us on this witnessing campaign. Then we plan to take about 10 men to the Olympics. We will be working with Tom Wolf, pastor of the Church on Brady, which is the oldest Southern Baptist Church in the L. A. area. They have developed a five-prong approach to witnessing at the Olympics. We plan to be there with them on July 30-Aug. 4.

Each man will be responsible for getting sponsors to cover the cost of the training materials, food, transportation, camp fee, etc. For more information, they may write me, Ray Henry, coordinator; 30 Mighty Men Evangelistic Campaign; P.O. Box 30; Prentiss, Ms. 39474.

Ray Henry, pastor
Society Hill Baptist Church
Prentiss

Infinite value of persons

I am committed to the Christian principle of the infinite value of each person in God's sight; however, as a 69-year-old white Mississippian, I am guilty of a lifetime of weak responses to comments and actions of whites relating to racial matters.

Baptist churches to which I have belonged respond to racial issues — with my tacit consent — as the prejudices of the congregation dictate rather than as the Bible teaches and Christ demands. The prejudice is not always apparent to us — it is so much a part of our culture, it insidiously controls us without our conscious choice. Reference to the Southern Baptist Convention as "the bastion of segregation" is an irritating charge but it cannot be honestly denied. We have earned the name by refusal to confess our part (and, if with knowledge of the sin, our conspiracy and complicity) in the efforts of the white community to maintain white supremacy. Our denomination (the only one I have a right to speak to) has quenched the Holy Spirit and stifled our spiritual growth by refusal to accept all persons as equally worthy before God and all Christians as brothers and sisters in Christ. Forced integration is not, in my opinion, Christ's way; it is my conviction, however, that he will not abide in a heart or a church which excludes any person because of race.

Actually, there are many who accept these principles but who, like I, have been silent as the moral-climate makers drown out our weak attempts to talk and act like Christ. My praise goes to a few who refuse to be intimidated. Included among the silent faithful are many professional staff members of churches and the state and Southern Baptist conventions. It is time for us to claim and proclaim the victory in our denomination by a clear declaration of obedience to Christ and His teachings. This letter is, for me, such a declaration.

W. A. Huff, Forest.

A caring fellowship

Dear editor:

Following my retirement as business manager of the Baptist Record, I lived in Vicksburg until in 1981 I moved to Pearl. However, Pearl did not offer public transportation, so early in 1983, when my daughter, Su McLain, and her family moved to Jackson, I moved to a new four-story apartment building, Azalea Manor, across the street from Ridgcrest Baptist Church, Jackson. Adults from the church served food and drink all day the first two days the apartment building was being occupied.

Never in my life have I been a part of such a caring fellowship. The church van takes us to all services, including Wednesday night supper and prayer service. The lady in charge of food service always has my plate ready with salt free food.

At the invitation of Paula Galloway and Bob Nations, I sing in both the fellowship and adult choirs. The adult choir is the most loving group of which it has ever been my privilege to be a member.

Dr. Paul Stevens is an excellent minister. At his suggestion, I have found several places to serve: in the church office while the secretaries attended the secretaries' meeting at the Baptist Building; mailing cards to persons for whom prayer has been requested at prayer meeting. Presently I will be involved in the Crisis Center, set up and managed by the Youth Council, to distribute food and clothing to needy persons. On Tuesday evenings I go visiting with Bill DeVeer and others. Bill is chairman of deacons.

While the church is most important, I also have access to public transportation. If senior adults call two days ahead of time, the city van will pick them up at the appointed time and take them to the doctor, shopping, or any place they need to go, for a very small fee.

Occasionally I help serve at the Soup Kitchen, and get others from the church to help.

I'm delighted that I discovered this building when it was ready for occupancy.

Eunice J. Campbell
439 W. Northside Drive No. 312
Jackson, MS 39206

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved until all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Pray for MKs

June 18 — Elizabeth A. Lee, University of Southern Mississippi, (France).

You have a friend in New Orleans

If you're planning a trip to the World's Fair or if you will be in New Orleans on business, tuck this message into your wallet. It will remind you that there are like-minded people willing to come to your aid.

Southern Baptist Hospital is a full service, 533-bed hospital that can provide health care ranging from minor emergency treatment to major surgery. If you need someone to talk to, we offer counseling through Pastoral Care.

No matter what your health care problem, if you need a friend in New Orleans, call 899-9311 and ask for the Emergency Department. The person who answers will connect you with someone who can help.

Traveling is more fun when there's a friend waiting for you. We hope you enjoy your trip.

Southern Baptist Hospital

2700 Napoleon Ave. • New Orleans, La 70115

N.O. will offer Bible Preaching Conference

New Orleans seminary will offer a Bible Preaching Conference July 23-27 at its New Orleans campus. The theme of the conference will be "Equipping the Equippers."

The conference is designed especially for vocational ministers and deacons, but is also open to laypersons. It will begin at 5 p.m. Monday, July 23, and end at noon Friday, July 27.

Seminars will be held in the mornings and evenings, with the afternoons free.

Seminars include:

—"Preaching" by John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La.

—"Studies in Psalms" (a 1985 January Bible Study overview) by George Harrison of New Orleans Seminary.

—"Stress and Burnout in Ministry" by Felix Montgomery of the Baptist Sunday School Board.

"Ministry Management" by Charles Lowry, director of church programs for the Louisiana Baptist Convention.

—"Studies in James" by Harold Bryson and Billy Simmons, both of New Orleans Seminary.

—"Ministers, Deacons, and Their Families" by Henry Webb and James Barry, both of the Sunday School Board.

The conference registration fee is \$25 and must be received by July 10. Motel rooms have been reserved near the seminary at rates substantially below regular charges. Deadline for receiving those rates is June 23. There are also a limited number of on-campus rooms available.

For more information or to register, contact Tom Kinchen by calling 504-282-4455 or writing to New Orleans Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126.

Francis Schaeffer dies

ROCHESTER, Minn. (EP)—Funeral services for Francis A. Schaeffer were held May 20 at Rochester's John Marshall High School Auditorium, attended by more than 1,000 people.

Schaeffer, widely recognized as one of the most influential Christian thinkers of our age, wrote 23 books which have been translated into 25 languages, with more than three million copies in print.

With his wife Edith, Schaeffer founded L'Abri Fellowship, an international study center and Christian community with branches in Switzerland, England, the Netherlands, Sweden, France, and the United States. Firm in his conviction that Christianity had nothing to fear from hard questioning and intelligent thought, he lectured frequently at leading universities in the United States and abroad. His common theme was the uncompromising truth of historic, biblical Christianity and its relevance for all of life.

Speaking at the funeral were Schaeffer's three sons-in-law. John Sandri, husband of the oldest daughter, Priscilla, said, "The greatest tribute to Schaeffer is that I stand in the Gospel." Schaeffer led him to Christ in Switzerland. Udo Middellmann, husband of the youngest daughter, Debby, restated some of his father-in-law's work in declaring, "The only basis for life is the Judeo-Christian ethic, which gives worth to man because he is seen as being made in God's image."

The last episode of the film series "Whatever Happened to the Human Race?" was shown because "it was the clearest expression of the Gospel—the foundation of all of Schaeffer's work" and because cancer was suspected during the shooting of this film and diagnosed two days after the episode was completed.

"He is risen!" stated Schaeffer at the end of the film. Then he turned and walked off along the lake into the distance.

Bloskas rejoins Annuity

DALLAS (BP)—John D. Bloskas has rejoined the Annuity Board staff as vice-president and associate director of endowment.

On June 1, Bloskas reunited with the board where he will be working with D. William Dotson Jr., in securing endowment funds to supplement the incomes of retired Southern Baptist ministers, missionaries, their

spouses or widows.

Bloskas spent 23 years in the board's public relations department before accepting a position as a marketing vice-president of a Dallas-based corporation three years ago. However, he has remained a member of the board's endowment committee for several years.

Choirs invited to sing at BWA

Choir groups or other church musical organizations wishing to sing at the Baptist World Alliance meeting, June 2-6, 1985, in Los Angeles, Calif., should write to William J. Reynolds, director of music for the Congress, at Southwestern Seminary, Box 22000,

Fort Worth, Tex., 76122.

Not all groups will be able to sing on the official program, but there will be opportunity in Los Angeles before and after the regular daily meeting. Many choirs from other countries will be present.

Just for the Record



SHILOH CHURCH, MARION COUNTY, recently honored some of its faithful workers for their many years of service, reports Bob Goolsby, pastor. Three of the individuals honored — Lee D. McKenzie, Mrs. Mylvia Williamson, and Mrs. Grace Lee — have taught Sunday School for many, many years, and one of them, David Scarborough, has served on different occasions as song leader. All are still active in church activities. Left to right are Scarborough, McKenzie, Mrs. Williamson, and Mrs. Lee.

First Church, Runnelstown, will hold Vacation Bible School June 18-22, from 8 a.m. to 11 a.m., daily. Danny L. Chaney, pastor, will direct the school.

ACTS thrives; stations added

FORT WORTH, Texas (BP)—The American Christian Television System (ACTS) continues to thrive in the Federal Communications Commission's low-power television lottery with the May 30 awarding of channel 22 in Flagstaff, Ariz., to the network.

ACTS' success in the most recent FCC computer assisted random selection process allows the network to receive a construction permit for the Flagstaff station.

ACTS has been awarded low-power TV construction permits in Anchorage, Alaska; Brownwood, Texas, and Honolulu in previous FCC lotteries, and has received through other means permits to build low-power stations in Paragould, Ark., and Tyler, Texas, as well.

Holman plans to publish 5,000,000 Testaments

NASHVILLE, Tenn. (BP)—More than five million New Testaments will be published and sold at cost by the Baptist Sunday School Board's Holman Bible division as part of the Southern Baptist Convention's 1985-86 Good News America, God Loves You project.

Good News America, God Loves You includes a people search and Scripture distribution in 1985 and nationwide, simultaneous revivals in the spring of 1986. The emphasis is sponsored by the Home Mission Board, state Baptist conventions, the Mass Scripture Distribution Committee, and the Sunday School and Church Training departments of the Sunday School Board.

Good News America New Testament will be available April 1985 on the updated literature order form from the Sunday School Board to allow churches to use them in the evangelistic people search Oct. 20-26, 1985. The New Testaments will be available in King James, New American Standard, and Spanish versions. Helps and marked passages will be included in each version to show the reader how to become a Christian.

The Good News America New Testaments will cost 32 cents each when ordered and billed to the church, plus the cost of shipping. Cash orders will receive a five percent discount, making the New Testaments cost approximately 30.5 cents, plus freight charges. Storage, billing, and shipping will be handled by the Sunday School Board.

Because of numerous requests from churches needing inexpensive New Testaments for use in ongoing outreach projects, the board also announced one million Great Commission New Testaments are now available in Baptist Book Stores and other book stores.

Great Commission New Testaments may be ordered from Baptist Book Stores or mail order centers for as little as 37.5 cents per copy, plus freight charges, for more than 2,500 copies. The New Testaments may be picked up in quantities of less than 1,000 in Baptist Book Stores for prices ranging from 60 cents for a single copy to 45 cents for 500-999 copies.

The Good News and Great Commission New Testaments, combined with New Testaments ordered this spring by the Texas and Missouri state Baptist conventions bring to almost 20 million the number of Holman New Testaments published in a one-year period.

Approximately one million copies of Scripture portions of Romans and John also are being published by Holman for use in the outreach projects leading up to the simultaneous revivals.

Attention: Royal Ambassadors camp registration underway

Summer camp for Royal Ambassador boys at Central Hills Baptist Retreat near Kosciusko is underway.

Upcoming camp weeks are June 18-22; June 25-29; July 2-6; July 9-13; July 16-20; July 23-27; July 30-Aug. 3; and Aug. 6-13.

Registration fee is \$15 per boy with the remaining \$35 due two weeks before camp. The RA camp is for boys in grades 4-12.

Those whose first choice for camp

is July 2-6 need to make an alternate choice in case that particular week is cancelled.

Three Dad/Lad weekends are scheduled June 22-23; July 13-14; and July 27-28. These for men and boys who are in grades 1-3. Cost is \$12.50 per person.

For registration at any of the camps, contact the Brotherhood Department, Box 530, Jackson, Miss., 39205, phone 968-3800.

Lucedale honors Van Hardin

Mr. and Mrs. Van H. Hardin were welcomed back home recently to First Church, Lucedale, after an absence of 27 years. Hardin recently resigned as pastor of Franklin Creek Church of Pascagoula. He served as pastor of First, Lucedale, 1950-1957. The Hardins are retiring and have moved back to their home on Highway 613, near Lucedale.

Pastor John L. Walker welcomed the Hardins and their family. They were joined by their sons, their wives and children for a recognition service during the evening worship service. Family members include Mr. and Mrs. Eddie Hardin of Leakesville, Mr. and Mrs. Don Hardin and Mr. and Mrs. Billy Hardin, all of Moss Point.

Fred Moseley, pastor emeritus of First, Lucedale, and Horace Glass, director of missions in George and Greene Counties, gave tribute to the Hardins during the service. Favorite hymns were sung and Mrs. Mary A. Hatcher sang "The Name of Jesus," a song she sang almost 30 years ago in a service when the Hardins were there. She, too, paid tribute to the leadership of the Hardins.

The Senior Adult Fellowship honored Mr. and Mrs. Hardin with a reception and "pounding" in the fellowship hall, following the service.

Brevity is the soul of wit. Shakespeare—Hamlet.

Man doth not live by bread only.—Deuteronomy 8:4.

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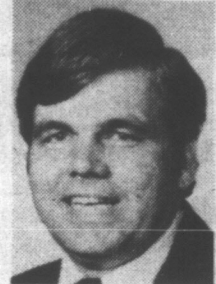
Devotional

Faith ascends

By Ray Henry, pastor,
Society Hill, Oakvale

And Jonathan said to the young man that bare his armor, come and let us go over unto the garrison of these uncircumcised: IT MAY BE THAT THE LORD WILL WORK FOR US: FOR THERE IS NO RESTRAINT (LIMITATION) TO THE LORD TO SAVE BY MANY OR BY FEW. (1 Sam. 14:6).

It was a day of confusion and defeat in Israel, but individual faith triumphed. While "Saul tarried in the uttermost part of Gibeath under a pomegranate tree," his son Jonathan mounted a stallion called "Faith" and ascended the Mountain of the Philistines to win a glorious victory for the Lord.



Henry

How many "Sauls" do we have scattered throughout our churches in this state and in our convention? How many, like Saul, are passively waiting for God to move and drop victory out of the sky? They never expect or attempt great things from the Lord. If in Saul we see the tokens of unbelief and apathy, in Jonathan we see the marks of biblical faith in action. What are those marks that we also can follow in 1984, and ascend the Mount of Victory?

1. **Real faith reckons with God alone.** Jonathan could not depend on "the men of Israel." They were hiding in "the caves, and in the thickets" because of fear and discouragement (1 Sam. 13:6). Neither could Jonathan depend upon his father to help, for he had already demonstrated he was depending on the arm of the flesh and seeking his own glory. There was no one to depend upon for the victory they desperately needed — but God Almighty. Jonathan declared his faith to his armor-bearer, "There is no restraint to the Lord to save by many or by few." Then, with his armor-bearer, he demonstrated his faith in God by boldly attacking the host of the Philistines — believing God for the victory.

2. **Real faith does not look at circumstances.** Two huge cliffs loomed in the way of Jonathan. The precipitous rocks to be scaled might well have frightened the most daring. Moreover, with the enemy above in vast numbers, any ascent up the mountain would seem utterly foolish. But up the two men of faith went. What is it that appears to be a block to forward progress in your Christian life or within your church? By faith, surmount every difficulty by ruling everything out of the picture except God.

3. **Last, real faith is rewarded by victory** (vv. 16-23). Jonathan's faith in the unlimited power of God triumphed. He had as a testimony to his name at the close of the day — "He hath wrought with God this day" (v. 45). His faith not only won a name for himself, but it wrought revival in Israel.

May I ask you a question? Where are you today as a leader in your church? Are you sitting under the pomegranate tree like Saul or are you ascending the Mountain of the Enemy in faith like Jonathan? Faith ascends!

Revival Dates

Siloam Church Magee: June 17-22; E. A. Hester, visiting preacher; services at 11 a.m. and 7 p.m. during week; at 11 a.m. on Sunday; lunch on Sunday (see "Homecomings"); Paul Roberts, pastor.

Corinth Church, Magee: June 22-24; lay renewal weekend; Sidney Ellis, coordinator; begins Friday, June 22, at 6:30 p.m. and activities to continue through Sunday night, 6 p.m. evening worship service.

Emmanuel Church, Grenada: June 17-22; services at 11 a.m. and 7 p.m. on Sunday; weekday services at noon, with light lunch served, and 7:30 p.m.; Harris Counce, former pastor at Emmanuel, guest evangelist; Douglas Polk, leading the music; William H. Waddle, pastor.

Fair-goers invited to tour seminar Homecomings

NEW ORLEANS — While in this gateway city for the World's Fair, Baptist tour groups are invited to tour New Orleans Seminary, the spiritual gateway for thousands of men and women training for ministry.

Tours of the 75-acre seminary campus can be arranged by writing the Public Relations Department at 3939 Gentilly Blvd., New Orleans, La., 70126 or by calling 504-282-4455.

First Church, Fannin: June 17-22; J. W. Brister, director of missions, Hinds-Madison Association, preaching; Cecil Harper, directing the music; services at 7:30 nightly; Fred Tarpley, pastor.

Bay Springs (Kemper): June 17-22; at 7:30 p.m.; Hal Bates, pastor of Dekalb Church, evangelist; J. M. Snowden, pastor.

Louin Church, Louin: June 17-22; regular services on Sunday; nightly at 7:30; Hardy Denham, Newton, evangelist; Ray Pugh, music director; Wesley Miley, pastor.

Homecomings

Pleasant Grove Church, Highway 84, Brookhaven: June 17; guest speaker, Dewey Smith, pastor of Pine Bluff Church, Copiah Association; lunch to be served in Fellowship Hall; memorial service to be held in afternoon; James E. Sanders, pastor.

Siloam Church, Magee: June 17; beginning at 10:45 a.m.; E. A. Hester to bring the morning message; Bibles to sing at 1 p.m.; lunch served at church; Paul Roberts, pastor. (See "Revival Dates.")

Ephesus near Forest: homecoming; June 24; lunch to be served at the church; fellowship time in afternoon; offering to go to the building fund.

"Debtors to the world . . ."

(Continued from page 4)
tion we would spend one year with a different church spending one hour that year in concerted prayer for our nation, our convention, and for the spiritual awakening that we all desire. It would be such a small thing for any church to spend one hour in one year! Surely we could join this pioneer church in the Northeast in such a prayer vigil.

Every church can develop a strategy for sharing Christ with every person in their area. Every church could begin praying for God to call from its membership individuals to serve as missionaries around the world. Imagine what an

impact we could make if every one of our 36,000 churches had a missionary sent from its membership! We should pray to that end.

And we must determine to increase the financial resources available to meet such a challenge. Each church giving a percentage share of its receipts could give the financial foundation to make BOLD MISSION truly a reality.

Harold Cummins works among the very primitive Masai tribe in Kenya. On one occasion he was witnessing in a new area, going from hut to hut. An old Masai man followed him around and then offered to help him meet the

people. And so he did. He took Harold from place to place introducing him to the people. At length Harold turned to the old man and asked, "Why are you doing this? You have rejected Jesus Christ, why are you helping me?" At that moment the old man drove his spear in the ground in front of him and cried, "Reject him! Reject him! Reject him! Why you haven't told me about him!"

We sometimes say that the world has rejected Christ. The world cries, "Reject him! You haven't told me about him!"

Southern Baptists are debtors to the world.

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Missionaries apprehensive about cult growth overseas

RICHMOND, Va. (BP)—Southern Baptist missionaries in many countries overseas are finding themselves competing with Jehovah's Witnesses.

Missionaries talk of the fast-growing cult as they do of hunger, inflation, disease, or overpopulation—as one more obstacle to evangelism.

"Down the street and around the world, people are starving for spiritual help," says Joe Hewitt, a Texas Baptist pastor who was raised as a Jehovah's Witness. "If a Christian doesn't show up soon to help them to the Bread of Life, a Jehovah's Witness will come around with cultish sawdust, and the spiritually hungry will be filled, but not nourished."

Through personal witnessing and group indoctrination at their meeting halls, Jehovah's Witnesses have built an organization that, in many countries, is much larger than Baptists'.

In 1982 Jehovah's Witnesses baptized 138,540 converts worldwide, almost as many as were baptized by overseas churches related to Southern Baptist work. That same year Jehovah's Witnesses claimed almost 45,000 congregations worldwide, exceeding Southern Baptists' 27,000 churches reported at the end of 1982.

The Witnesses are growing fastest in Nigeria and Japan. In Japan 70 percent of the members are listed as "publishers," another name for active faith sharers who buy material printed by the cult's Watchtower Bible and Tract Society to either resell or distribute free of charge. The society has written, among other things, its own version of the Bible. It is called the New World Translation of the Holy Scriptures.

While Southern Baptists traditionally have affirmed freedom of religion for all groups, including Jehovah's Witnesses, that stance must be balanced with the desire to preserve Christian doctrine. And Jehovah's Witness beliefs are not Christian ones.

Jehovah's Witnesses reject the Trinity, deny the deity of Christ, and misquote the Bible to prove destruction is imminent for everyone except themselves.

Begun in the late 1800s when Charles Taze Russell organized a Bible study class near Pittsburgh, the cult is exhibiting much the same persistence in faith sharing that produced the foundations on which Baptists now build.

"The Baptists of the early period had the same type of explosive growth the Witnesses are experiencing today," missionary William L. Wagner says of the cult's growth in West Germany.

Wagner believes Jehovah's Witnesses have registered gain because they have adopted methods Baptists once used. In his book, "New Move Forward in Europe: Growth Patterns of German-Speaking Baptists in Europe," Wagner lists several reasons for gain in Europe common to early Baptists as well as present-day Jehovah's Witnesses.

Among them are a strategy using laymen as missionaries, an anti-

establishment image, and person-to-person evangelism with tracts. Jehovah's Witnesses' theology, however, differs greatly from that of Baptists, and it has brought grief to Baptists repeatedly when coupled with an aggressive overseas missions program.

"Jehovah's Witnesses can cause problems for Baptists, since sometimes people confuse the two," says Maurice Smith, an interfaith specialist for the Southern Baptist Home Mission Board. "They have a limited missionary strategy—they use the same approach everywhere, which brings them into conflict with the culture and, in some countries, with the government."

For example, the Jehovah's Witnesses' belief that Satan controls all government has created friction with leaders in many countries. In some countries, a resultant distaste for missionaries has hindered Baptist efforts to secure work permits.

But at times the movement has been even a more direct nuisance to Baptist work.

Missionary Lee Baggett reports during a 1982 Billy Graham crusade in Mexico City, Jehovah's Witnesses were among those distributing printed material designed to mimic the crusade's evangelistic literature.

And in Zambia, missionary Tom Waddill says it is not unusual to find organized groups of Jehovah's Witnesses even in the remotest areas. One byproduct of such presence is that some of the cult's doctrine has found its way into the Christian church.

In Toulouse, France, Christian evangelicals have been forced to abandon door-to-door witnessing. "If you go door to door," says missionary Frank "T" Thomas, "people say you're either a Mormon or a Jehovah's Witness, and you're automatically identified that way."

Thomas grew a beard, wears turtleneck shirts and stays away from navy blue raincoats to avoid being mistaken for a Jehovah's Witness, Mormon missionary, or any other cult member.

In Guatemala, missionary Helen Hardeman takes the Jehovah's Witnesses movement very seriously. "Our challenge for the future will not be only bringing non-believers to Christ, but also refuting the false doctrines of the cults," she says.

"They are very active. We'd better recognize their threat and be prepared."

(Condensed from January 1984 issue of *The Commission*, the Foreign Mission Board's magazine).

Missionary News

Paul and Vera Rose Johnson, missionaries to the Philippines, have completed furlough and returned to the field (address: 2444 Taft Ave., Manila, Philippines). He is a native of Bassfield, Miss., and she is from North Carolina.

Rachel DuBard, missionary to Liberia, has completed furlough and returned to the field (address: Box 1416, Monrovia, Liberia). A native of Jefferson, Miss., she began serving with the Foreign Mission Board in 1973.

Gerry Odom, missionary to Taiwan, has arrived in the States for furlough (address: c/o Mrs. J. G. Odom, Box 355, Norphlete, Ark. 71759). Born in El Dorado, Ark., she lived in Smackover, Ark., Washington, Miss., and Alvin, Texas, while growing up.

Paul and Betty Roaten, missionaries to Uruguay, have completed furlough and returned to the field (address: Casilla 14052, Montevideo, Uruguay). A native of Mississippi, he was born in Tupelo and grew up in Houlika.

John and Nell Smith, missionaries to Indonesia, have completed furlough and returned to the field (address: Jl. Cisangkuy 58, Bandung, Indonesia). They are natives of Brookhaven, Miss.

Thomas and Pamela Starkey, missionaries to Benin since 1978, resigned from missionary service May 31. They were stationed in Bohican, Benin, where he served as a dentist and she was a church and home worker. He was born in Minneapolis, Minn., and considers Memphis, Tenn., his hometown. She is the former Pamela Russell of Pontotoc, Miss. They may be addressed at 3061 Domar, Memphis, Tenn. 38118.

Family week will feature Hensleys, Dentons

Platform speakers for the Family Enrichment Week at Gulfshore Baptist Assembly, July 3-7, will be the Wallace Dentons of West Lafayette, Ind., and the Clark Hensleys of Jackson, Miss.

Wallace Denton is professor of family therapy and director of the Marriage and Family Therapy Center, Purdue University. Juanita Denton is education coordinator at University Church, Purdue.

Clark Hensley is the retired director of the Christian Action Commission.

Special music will be by recording artist Faye Burgess.

Seminar leaders include Gerald Hasselman, principal of Warren Central Junior High School, Vicksburg; Dick Brogan, president of Mississippi Baptist Seminary; and Ernest Turcotte, CPA, Clinton.

Family Enrichment Week begins with supper on Tuesday, July 3 and concludes with lunch on Saturday. Reservations can be made by contacting Frank Simmons, manager at Gulfshore, Pass Christian, Miss., 39517, or Paul Jones, director, Christian Action Commission, Box 530, Jackson, Miss., 39205, 968-3800.

The Thursday schedule has been arranged so that the late morning, afternoon, and evening are free for family attendance at the nearby World's Fair.

Missionaries Charles and Evelyn Hampton try to bridge racial barriers as they work in church planting and evangelism in South Africa's Cape Province. Since 1977, the association there has grown from 43 churches to 110. The 67 new congregations reflect the prevailing racial mix (52 "colored" (mixed racial ancestry) groups, eight white, six black, and one Indian).

Staff Changes

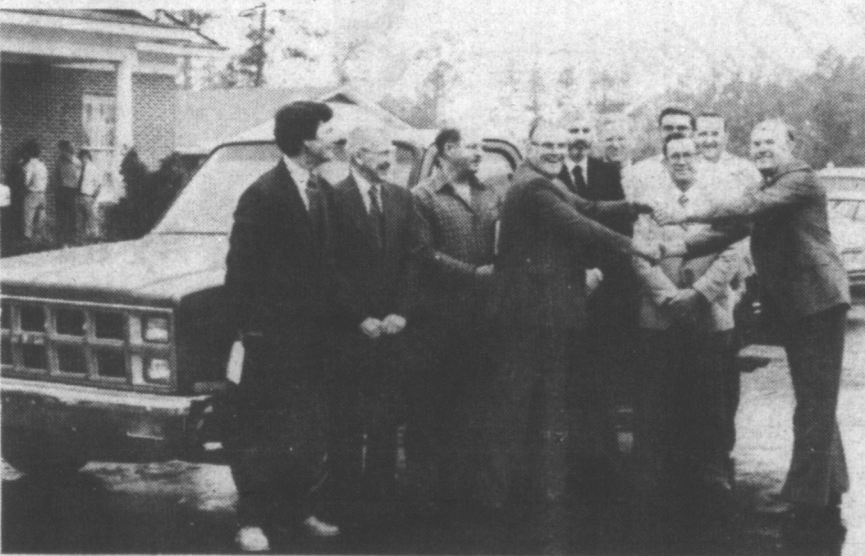
Dexter Ware has accepted the pastorate of New Providence Church, Copiah County. He had been serving until recently as associate pastor and minister of youth and evangelism at First Church, Crestview, Fla.



Ware was graduated from Mississippi College in 1978 and from New Orleans Seminary in 1981. Currently he is enrolled at Mississippi College, studying toward certification as a teacher. In the past he served in Copiah County as pastor of Smyrna Church and as associate pastor and minister of youth at Gatesville Church.

Hardy Church, Grenada County, on May 20 welcomed Kiern Crosswhite as summer minister of youth. He is a native of Savage, Miss., and was a member of Evansville Church. He is the son of Mr. and Mrs. W. Kiern Crosswhite. Kiern attended Coldwater High School and is a recent graduate of Northwest Junior College, Senatobia, where he was BSU president and BSU summer missionary in Kansas City, Mo. In the fall he plans to enter William Carey College. Gary L. Black is pastor.

Second Church, Kosciusko, Attala County, has called Russ Houston as music director.



KENNA BYRD has resigned Parkway, Pascagoula, pastorate after 17½ years. After his resignation, the church voted to pay his full salary for seven weeks and his hospital insurance and retirement through June 1984.

Also the members took a love offering and purchased a new G.M.A.C. pick-up as a gift to him (see photo). Byrd is available for supply or interim pastorate. He said he plans to serve as pastor full time wherever he feels the Lord leads. He lives at 3713 Torres, Moss Point, Miss. 39563.

Gail Burbeck, pastor at Center Hill Church, Northwest Association, since 1967, has resigned. He has served on many committees in the association, and as moderator.

Calvary Church, Silver Creek (Lawrence), has called James Rickles as pastor. He goes from the pastorate of Arrowood Church, Meridian. He is a graduate of Mississippi State University and New Orleans Seminary.

Ethel Church, Attala County, has called Jeff Bailey as youth director.

James Steel has joined the staff of First Church, Jackson, as organist/music assistant. He is a native of Texas and a graduate of Hardin-Simmons University and Southwestern Seminary. For 2½ years he has served at First Church, Maxahatchie, Tex. Later in the summer Rick Ball will be coming to First, Jackson, as minister to youth and Rusty Barksdale as minister to singles.

Dan Wright is the new pastor of Macedonia Church, Winston County. He is moving from Choctaw County. Lamar Crocker has been serving as interim pastor.



Mississippi Valley Gas Company

The Clean Energy People

SCRAPBOOK

My son

I journeyed back in memory, today,
Through the days of your life, my son,
I saw so many things along memory's path.
I saw my baby nestled in my arms;
I watched him take his first faltering step;
I saw my little boy with jam on his face;
Jeans too short and shoes that wouldn't stay laced.
I saw all the books we read
When it was time for bed.
I saw windblown hair and a mischievous grin;
I saw a little boy, quiet and shy,
Afraid he'd done something wrong;
I saw the glow of pride when I'd say,
"I'm so proud of you, my son."
I saw gentle hands to hold a pet or touch a flower.
I watched you grow into a tall young man
And I loved you because you were my son.

I could not see the dreams in your quiet eyes.
I could not see the magic in your slender fingers.
I could not see the God-given talent
To capture a baby's smile
A bird in graceful flight or
The sunset's golden glow.
I could not know
That you were my dreamer, or
That yours would be visions for a better life.

Perhaps, one day, you will design beautiful bridges
To span the river's raging tide.
Perhaps, one day, you will plan tall buildings
That will reach for the sky.
Perhaps, one day, you will dream a city
To build on Jupiter or Mars.
Perhaps, one day, you will paint masterpieces
To hang in the galleries of the world.
Perhaps, one day, the world will call you great
Because of your dreams and your gifted hands.
But whatever your future may hold,
Wherever your dreams may take you,
Today, I am among all women most blessed
Because today I can call you my son!

—Yvonne Gressett
Jackson

Brides and roses

Can this be the very last day in June?
When heaven and earth are so atune?
When did the wondrous days slip by?
Time is so fleeting—the days danced by.

June is the month of brides and roses
And multitudes of colorful posies.
June is nights when lovers may stroll
To whisper the thoughts that stir the soul.
Nature is kind and man makes haste
To labor, or play, or dream—not to waste
A moment of living—as June starts its turn
To less perfect weather—to days that burn.

June—all so fresh with its canopy blue
God made it right—for me and for you.

—Lillian Peters Whitten,
Macon

Famous fathers

Match these famous fathers with their offspring:

- | | |
|-----------------------|-------------------------|
| (1) Henry VIII | A. Helen of Troy |
| (2) Julius Caesar | B. Absalom |
| (3) Adam | C. Jonathan |
| (4) King Lear | D. Icarus |
| (5) Saul | E. Seth |
| (6) Philip of Macedon | F. Cordelia |
| (7) David | G. Elizabeth I |
| (8) Daedalus | H. The Little Eagle |
| (9) Napoleon | I. Alexander the Great |
| (10) Jupiter | J. The Emperor Augustus |

Answers:

- | | |
|------|-----|
| V-01 | C-5 |
| H-6 | J-7 |
| D-8 | E-3 |
| B-2 | F-2 |
| I-9 | G-1 |



Brookhaven youths get scholarships at Clarke

Nancy Cole and Johnny Sykes, Clarke College freshmen, were awarded two partial scholarships each at the annual awards day ceremonies May 9.

Nancy was recipient of the John Edward and Martha Sansing Land Scholarship which was established in memory of Mr. and Mrs. Land by their children, Mr. and Mrs. James E. Land and Mr. and Mrs. Thomas Rex Phillips, Jr. The Lands were alumni of Clarke College. This scholarship is to be given to a worthy Clarke student selected by the financial aid and awards committee.

Johnny received the L. G. Camp Jr. Scholarship which was established by the family of the late L. G. Camp, and Friendship Baptist Church, Grand Bay, Ala. Camp, an alumnus of Clarke College, was pastor of Friendship Church at the time of his death in an automobile accident in December 1966. The annual scholarship is awarded to a ministerial student selected by the faculty.

Cole and Sykes were each awarded the George and Josephine Lassett Scholarships for entering freshmen ministerial students and nursing students. Recipients of these scholarships are selected by the financial aid and awards committee.

Pictured with Nancy and Johnny are their parents, Mr. and Mrs. Wayne Cole, Mr. and Mrs. Paul M. Sykes, and (center) Paul Wilson, pastor of Central Church, Brookhaven, home church of both students.



Taylor

Hardy



Burris

Coleman

FOUR MISSISSIPPIANS were elected student leaders in chapel at New Orleans Seminary. They are JENNIE TAYLOR of West Point; BARRY BURRIS of Meridian; KAREN HARDY of Jackson; and DAVID COLEMAN of Pascagoula. They were among 18 worship leaders elected by the student body to lead during six student-led chapel services, the traditional conclusion of the academic year at New Orleans. Miss Taylor, graduate of Mississippi College, was a May graduate in the Master of Religious Education degree program. Burris, graduate of Livingston University, is a student in the Master of Church Music program. Miss Hardy and Coleman both are graduates of USM and both are students in the MCM degree program.

Four graduate in Louisville

LOUISVILLE, Ky.—Four students from Mississippi were awarded degrees from The Southern Baptist Theological Seminary during the school's 153rd commencement May 25 in Louisville, Ky.

Fred Pryor, a 1960 graduate of Southern Seminary and founder of Fred Pryor Seminars, Inc., Shawnee Mission, Kansas, delivered the commencement address.

Mississippi graduates included the following:

Master of Religious Education—Larry L. Ballard, Waynesboro; Nancy B. Ward, Vicksburg; **Master of Divinity**—James T. Carter, New Albany; Jerry L. Gentry, Clinton.

Four added to N.O. grads list

Four names of Mississippians were inadvertently omitted from the list of recent New Orleans Seminary graduates, according to Donald R. Ellis Jr., director of public relations at the seminary.

These four graduates are Alvis Kenneth Cooper, Louisville, master of divinity; Johnny H. Breazeale, Purvis, master of divinity; Richard Allen Crews, Escatawpa, associate of divinity in pastoral ministry; and William Carl Nickels, Maben, associate of divinity in pastoral ministry.

Albert W. Wilkerson received the doctor of ministry degree from Luther Rice Seminary, Jacksonville, Fla., on Friday, May 11. For the past five years he has been pastor of the Bogue Chitto Church, Pike County. Wilkerson formerly received the associate of arts degree from Clarke College, bachelor of arts from Blue Mountain College, and master of divinity from New Orleans Seminary. Forty-eight others were awarded degrees during the commencement service at Luther Rice.

Charles W. Gordon, new pastor of Pleasant Grove Church, Wayne County, was awarded the honorary doctor of divinity degree on May 4 from the International Bible Institute and Seminary. He has been serving with the Home Mission Board as pastor in Pennsylvania and New Jersey.

Jack Price, pastor of Holly Church, Corinth, recently earned the doctor of ministry degree from Luther Rice Seminary, Jacksonville, Fla. The title of his thesis was "First Timothy: A Call to Practical Ser-

vice." Price received his previous education from University of Tennessee at Martin, Tenn. and Southern Seminary, Louisville, Ky. The Holly Church congratulated its pastor by giving a surprise fellowship in his honor, and presenting him gifts.

Evangelist Jerry Swimmer of Iuka, was awarded the doctor of divinity degree at the 32nd commencement services of the Immanuel Bible College, Peachtree City, Ga. Swimmer has been in full-time evangelism for seven years. Prior to entering evangelism he served as music-youth director in Alabama and Mississippi churches for 13 years. He attended Temple University of Philadelphia, Pa., and was graduated from New Orleans Seminary. The first preacher to receive the doctor of divinity degree from Immanuel Bible College was the late R. G. Lee. The late Jewish evangelist, Hyman Appleman, also received a doctor of divinity degree from Immanuel Bible College.

Swimmer said that he is the only full blooded Jew, from the tribe of

Levi, serving as a Southern Baptist preaching and singing evangelist. He may be contacted at P.O. Drawer 627, Iuka, Ms. 38852 (telephone 601/423-9599.)

Susan Clark has been elected vice president of the local church division of the Southern Baptist Church Music Conference. Miss Clark, minister of music and youth at Twin Lakes Church, Jackson, will serve for two years in the organization. She is also music resource teacher for the Magnolia Speech School and is music specialist for the Church Music Department of the Mississippi Baptist Convention Board.



Clark

In the first six months of 1983, missionary Rolla Bradley saw 750 soldiers baptized through evangelism efforts among the military in South Korea.

By Robert Earl Shirley, pastor, Parkway, Tupelo
II Samuel 5:1-3; 7:8-16

One may have difficulty in applying the current lesson to his own life if he thinks of the major characters only as kings and himself as a common person. On the other hand, if we remember that we all have a special relationship to God with corresponding responsibilities, the value of these passages become precious.

Saul was blessed from birth in every way and was afforded untold opportunities for greatness but allowed his own jealousies and anxieties to destroy his joy of living and value to God. Let us see David as a mere human being with great physical endowments, spiritual relationships, and unlimited resources. He rose to great heights, but even he wasted many opportunities when he relaxed and allowed sin to enter his life. We have both the encouragements and warnings of his life. What will we do with them?

David anointed king (5:1-3). After the death of Ishbosheth, the elders of the tribes of Israel came to Hebron to pay homage to David. Three reasons are given for their coming. As descendants of Jacob, they were all related to him, calling themselves "of the same flesh and blood." Likewise, in those days when Saul ruled as king, it had been David who managed the affairs of the nation and who saw to their welfare.

Thirdly, these representatives of the various tribes agreed that he was the one chosen and anointed of God to be the leader of Israel in the days to come and provide for their needs.

Consequently, with what was obviously the leadership of the Lord, David made a league with the tribes and they anointed him as their king.

David blessed by God (7:8-16). Rather than allowing David to rush into the proposed building program to provide Jehovah a dwelling place, God informed David that God must first assure a place for him. Definite promises were made.

First of all, Israel was given permanent ownership of the land and protection from those who might rise up in opposition against her. Secondly, a system of succession was established so that when the king died, his son would rule in his stead. Last of all, God promised to guide those who would later occupy the throne. They would be corrected when they sinned, but such correction would be in love. God's mercy would prevail and would not be taken from David as it had been from Saul in times past.

Though wars are a great tragedy, and the loss of life they incur is heart-breaking, it was necessary for David to assume a position as soldier and conqueror and allow his son, Solomon, to be known as a man of peace and the builder of the temple. As long as the enemies of Israel continued to claim ownership of the land, God's people were still basically nomads with no home of their own. Thus, it became David's responsibility to overcome their resistance and secure the land of Canaan for the people of God.

God had prepared him for this purpose from his days as a shepherd boy and had walked with him every step of the way. From our advantage point centuries later, we can see that David was never without God's love, guidance, and protection and that the hardship and dark hours of his life had teaching value that helped to make him the man that he later became.

Isn't this also true in our lives as we gaze back over the past? Our worrying was foolish and only served to take away the peace and joy that God was offering us. The God of David has been with us all the way.

The wonderful spirit of David is also seen in his acceptance of the role of foundation builder as he laid the groundwork for the building of the temple and left its actual construction to Solomon. We would do well to remember that this is no secondary role. One plants, another waters, and God gives the increase.

Each job is essential in the plan and eyes of God. David was to unite the kingdom with Jerusalem as its capital. He gave his allegiance to Jehovah and led his people in following his example. Though he was not allowed to build the temple, he formulated the plans and set the stage for its erection.

Finally, he established a lineage that was ordained by God to rule Israel forever. He is remembered as one of the greatest kings who ever lived. He fulfilled the role that God planned for his life. What more could one's heart desire?

Jonah's flight

By Bill Causey, pastor, Parkway, Jackson
Jonah 1:1-2:10

Jonah shows us that when God's people—not just prophets—resist God's mission, that God is compelled to use his providences to restore them to usefulness in service.

I. Jonah's resistance (1:1-3)

"The word of the Lord" makes the message of Jonah clearly a serious matter (1). II. Kings 14:25 tells of this prophet Jonah. The message given was a call for repentance to be issued by him against the ancient city of Nineveh (2). Nineveh is to be located on the east bank of the Tigris river in Mesopotamia to the east. Jonah resisted the call of God and attempted to go as far west (Tarshish) as he could. The exact location of Tarshish is uncertain, but it was in the opposite direction from Nineveh (3a). To effect his plan to escape "God's presence," he went to Joppa (part of modern Tel Aviv) to take a ship (3b).

II. The sailors' respect (1:4-16)

The journey is intercepted by a great storm which threatened the ship (4). The heathen sailors became fearful and began praying. They tried to lighten the ship by throwing cargo overboard. In contrast to the sailors, Jonah had gone below and was asleep (5). The captain entreated him to pray to his God in the hope that they would not perish (6). They set about determining whether any on board had offended his God to bring about such a calamity. They soon were interrogating Jonah (7-8) about his origins and mission. He then acknowledges who he is and who his God is (9).

The heathen were shocked that a man would be unfaithful to his God (10) and wanted to know what they could do to save the vessel and themselves (11). His suggestion was that they throw him overboard but the sailors (more respectful of God than God's messenger) tried vainly to row to the shore (12-13). They even prayed to Jonah's God that they not be held accountable (14) and then threw him into the sea. The sea calmed, increasing their respect for Jonah's God (15-16).

III. The Lord's response (1:17)

"The Lord appointed" carries with it the implication that God anticipated the event and providentially responded. The "great fish" was where it was "appointed" to be. The fish swallowed Jonah and kept him down three days and three nights (17). By Hebrew reckoning any part of any day or night was counted a whole day (as the three days and nights of the entombment of Jesus).

IV. The prophet's return (1:18-2:10)

The prophet prays (2:1) and his rehearsal of the experience in the included psalm (2:9) is instructive for our faith. "I called . . . He answered" is the testimony, not only of Jonah, but of God's people generally. "I cried . . . You heard" reminds that he hears us from whatever circumstance (2). In verse three he acknowledges God's involvement in all this and the terrors he experienced as he knew he was away from God. He is prompted to look to the source of his faith (4). He vividly recounts being surrounded by water and overwhelmed by it. Seaweed was

around his head and he went down to "the pit"—corruption or grave. "I descended . . . You brought me up" affirms again his knowledge of God's presence and providence in the midst of his despair. He calls him Lord and God (5-6).

As he felt his life fading he turned to the Lord he had resisted for help. He was conscious that his prayer "got through" to God's very presence; into God's holy temple (7). He avers that those who turn to mere idols turn from this very source of merciful help (8). This vivid memory of worship in the depths engenders thanksgiving and worship for the remainder of his life and prompts the assertion that "salvation is from the Lord" (9).

He has returned spiritually to the Lord—and is physically returned to dry land by the Lord.

MAF to fly food for Africa

REDLANDS, Calif. (BP) — Mission Aviation Fellowship, and evangelical agency that provides flight service in the Third World, has sent a DeHavilland Twin Otter to begin flying relief to drought stricken nations of South-Central Africa. The plane will carry food and relief workers into Zimbabwe, Lesotho and possibly Mozambique, three of the hardest-hit nations.

The United Nations reports that 150 million people in several African nations are threatened with starvation and disease because of a drought. UN Secretary-General Javier Perez has warned that 5 million children will die this year because of malnutrition or hunger-related illness.

And what greater calamity can fall upon a nation than the loss of worship.—Emerson.

Life and Work

Experiences for growth

By Gerald Buckley, pastor, Parkway, Natchez
Luke 4:15-21; 31-32; 43-44

Jesus found spiritual food absolutely crucial to his daily walk. If he required worship, retreat, and prayer to keep him going, how much more do you and I need generous doses of these spiritual disciplines in order to become the best we can be. Through the life of Jesus let's take another look at the basics of spiritual growth.

I. The habit of worship (Luke 4:15-21)

"As his custom was" is a powerful phrase for me. When the time came for Jesus to go to the synagogue for worship, he did not find excuses to stay away. He did not drag out the pet excuses that people have used through the years: "it was a hard week and I need my rest, there are so many hypocrites down there, or I can worship him on the lake or golf course the same as in church." Jesus made his way to the Lord's house on the appointed day.

Corporate worship is essential for spiritual development. If you are at all concerned about the vitality of your inner person, you will incorporate regular worship into your weekly routine. Our church services are not by any means all that they ought to be. One finds there poor preaching, bad music, antiquated theology, ugly architecture, hypocritical people. But one also finds there sincerity, beauty, devotion, depth, and earnestness about moral

values. What you find at church depends on part on that for which you are looking. The first principle for attending church is to go in a receptive, not in a critical attitude.

The fault finding spirit will drive out the worshiping attitude more quickly than will anything else. There is rarely a church service, however poorly conducted, from which one cannot get some spiritual value if he will take to it a seeking and not a critical spirit.

So, follow the example of Jesus. Haul yourself out of bed. Get up in time to prepare yourself and get on down to the church for Bible study and worship. You will be glad you did.

Luke informs us that Jesus went back to Nazareth. There must have been quite a stir when Jesus returned. It was, after all, his hometown. You can imagine how the local people were anxious to hear from this hometown teacher whose fame was spreading. When Jesus attended the synagogue on the sabbath, he was asked to read. He read Isaiah 61:1-2.

No more appropriate text could have been selected for the beginning of his ministry. In Isaiah, Jesus had found the clue to his own ministry. It was preaching good news to the poor, comforting the brokenhearted, releasing those captive to disease and sin, and setting at liberty those who were oppressed.

"This day is this scripture fulfilled in your ears." It was tantamount to saying that he was the Messiah.

II. The preaching of Jesus (Luke 4:31-32, 43-44)

Jesus went to Capernaum. This is a town located beside the sea of Galilee. There he began to teach the people. They were astonished at the power and authority of his teaching. Jesus then began to preach throughout the entire region of Galilee.

Luke informs us that Jesus came preaching. It was the priority of his life. I would like to have heard Jesus preach. It would be fascinating to hear his tone of voice, to see the gestures of his hands. I think to have heard Jesus preach would have been a tremendous experience.

The preaching of Jesus was portable preaching. Do you realize that we have no notes he used? We have no manuscript that he penned. We don't have a single document that Jesus himself wrote. How is it then that we have his words? It was because his preaching was portable preaching. People heard it. They went to hear him preach and then they went back home. They retold what they had heard. His preaching was so powerful that they could remember.

His preaching pointed people to the love of God. He came proclaiming good news to people with great needs. His message still brings peace and joy to those who hear and respond.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

June 21, 1984

Published Since 1877

Mississippians in Kansas City

This page shows Mississippians at the Southern Baptist Convention. From right, going clockwise are Michael Jackson a convention page from First Church, Amory; Tom and Gloria Thurman, Mississippians who are missionaries to Bangladesh; Joy and James Yates, pastor of First Church, Yazoo City, and Yazoo City native George Davis, dean of undergraduate studies at Criswell Center for Biblical Studies, talking with new SBC first vice president, Zig Ziglar, another Yazoo City native and a member of First Church, Dallas, and at far right are Paige Patterson, and Charles Shelby, president and vice president for development, respectively, at Criswell Center; the Mississippi College booth in the exhibit hall won first place in its class in the Baptist Public Relations Association competition; on the phone talking with reporters in Jackson is Nathan Barber, pastor of First, Bay St. Louis; D. J. Benson, pastor of Salem Heights Church, Laurel; Krystal Dixon and Renee Townsend of Edon Church, Stringer, eat an ice cream which was what many messengers had to substitute for meals in the short breaks in sessions; Indy Whitten, Mississippian who is a missionary to Equatorial Guinea, speaks during the foreign missions presentation; and below is Terry Minton, pastor of East McComb Church, McComb, who caught a ride on a downtown trolley to get to a session. (Photos by Tim Nicholas; Thurman photo by Warren Johnson).



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Editorials..... by don mcgregor

A 50-50 split in Kansas City

The "conservative"- "moderate" confrontation that was expected last week at the Southern Baptist Convention in Kansas City, Mo., took place as expected; and the conservatives came away with all but one of the victories in closely decided contests.

The first test came early. Almost immediately after the convention opened, a movement surfaced to hold up the allocation of the Baptist Joint Committee on Public Affairs from the \$130 million budget of the convention. The motion was made by Edward Drake of Texas, a member of First Church, Dallas, and part of the conservative group. Those supporting it were Gary Crum of Washington, D.C.; Jimmy Jackson of Alabama; and Adrian Rogers of Tennessee. Opposing the effort were Hugh Wamble of Missouri, Porter Routh of Tennessee, and Paul Prigden of South Carolina.

Whether or not any person supported or opposed any effort was certainly a matter of his own decision and conscience. Those taking the stands, however, were judged by the convention to be aligned with one or the other of the factions. The effort to hold up the funding of the Baptist Joint Committee failed by a 51.65 percent vote against it.

For the most part the votes were split on about such a percentage. Some messengers expressed the fear that the convention might run out of ballots before the end of the meeting.

The officers of the convention and the Pastors' Conference were elected just about as indicated before the meetings. In the Pastors' Conference, Adrian Rogers, pastor of Bellevue Church, Memphis, nominated O. S. Hawkins of Fort Lauderdale, Fla., for president; and he won. Bailey Smith, pastor of First Southern Church, Del City, Okla., nominated Robert Tenery, pastor of Bur-

kemont Church, Morgantown, N. C., as vice-president; and he won.

The elections were close in the convention balloting, but pre-announced personalities for president and vice-president were elected. Jerry Vines, co-pastor of First Church, Jacksonville, Fla., nominated Charles Stanley, pastor of First Church, Atlanta, for president. He received 52.18 percent of the vote on the first ballot compared with the combination of 26.28 percent for Grady Cothen of Pass Christian, Miss., and 21.53 percent for John Sullivan, pastor of Broadmoor Church, Shreveport, La. Cothen was nominated by Bo Baker, pastor of Plymouth Park Church, Irving, Tex.; and Sullivan was nominated by James Pleitz, pastor of Park Cities Church, Dallas.

Zig Ziglar, a lay member of First Church, Dallas, was elected first vice-president as expected, but only after a run off. Ziglar, a native of Yazoo City, Miss., was nominated by Tom Melzoni, a staff member at First Church, Dallas. He was in a run off for the office with Don Wideman, a Missouri pastor, who was nominated by Davis Cooper of Colorado. On the second ballot Ziglar got 58.53 percent of the vote.

Ziglar was prominent during the week. He appeared on the program of the Pastors' Conference and also brought the closing message of the convention.

The election of the second vice-president didn't go as predicted. Robert Tenery nominated Robert Click, a Kansas pastor; and Davis nominated Wideman again. Others were nominated, but these two were in a run off; and Wideman was elected with 72 percent of the vote.

As was expected, the nomination of Paul Pressler, lay member of First Church, Houston, Tex., to fill the unexpired term on the SBC Executive Committee of former Texas pastor Welton Gaddy was challenged by Winfred Moore, pastor of First Church, Amarillo, Tex. He proposed the nomination of Bruce McIver, pastor of Wilshire Church, Dallas, instead. Bailey Smith defended the Pressler nomination, and a ballot was necessary to determine the outcome. The convention sustained the Pressler nomination by a 53.93 percent vote.

Other efforts were made to amend the report of the committee on boards, which had made the Pressler nomination for the Executive Committee. All failed. One of the efforts was made by Carl Savell, pastor of Woodville Heights Church, Jackson, and a member of the Home Mission Board. He proposed placing back on the nomination list for the Home Mission Board the name of Richard Eskew of North Carolina. Eskew, who was eligible for re-election, was replaced by a new member, Thomas M. Freeman, also of North Carolina.

Pressler is recognized as one of the two primary figures in the conservative group of the convention. The other is Paige Patterson, associate pastor of First Church, Dallas, and president of the Criswell Center for Biblical Studies.

Thus, as indicated, the convention this year was split almost at the mid point on just about every issue. Over and over a show of hands was inconclusive, and ballots were necessary. It was a harried convention as time ran short for deliberation, amendments bit into discussion time for resolutions, and the parliamentarians were central figures as decisions were needed with regularity. The parliamentarians were James Semple, pastor of First Church, Paris, Tex., and Jack Johnson, executive director-treasurer for Arizona Baptists.

The resolutions, which have been given more prominent attention in the past few years, were put off at least twice, thus whittling away time left for discussion. Finally the convention approved a procedure whereby each of the 10 resolutions would be discussed for no more than eight minutes each, including amendment efforts. That meant almost no discussion.

It was not expected to be an easy convention, and it wasn't. Before it was over, the patience of many messengers had been strained. By the time it was over many were angry. Some were saying that perhaps such an experience was good for Southern Baptists and would shake the convention out of its lethargy. Rumbblings were heard about a completely new movement that would tell both the Pressler-Patterson forces and the Sherman forces to get out of the way because the "grass roots" Baptists were going to take over. Some said the two groups had "polarized us and paralyzed us."

Southern Baptist churches will be able to continue to minister in their own communities and carry out individual missions projects until the end of time; but if a concerted missions effort is to be projected, there can be few more 50-50 conventions.

Those who are unhappy with Pressler-Patterson and with Sherman are still asking for a denominational structure that is more responsive to "grass roots" interests.

And some are saying—call the Pressler-Patterson forces fundamentalists and the Sherman group moderates. We are the conservatives. They are also saying—where

Guest opinion . . .

A Southern Baptist treasure

By Chester E. Swor

The following is a continuation of material on the Baptist Student ministry that was begun in last week's issue of the Baptist Record. Basically last week there were five statements: (1) students are engaging in more Bible study, (2) students are doing more witnessing, (3) students have more interest in missions, (4) the Baptist student ministry is inspiring an interest in missions, and (5) students are engaged in local missions work. With that, Dr. Swor draws conclusions as noted in the following.

But, even so . . .

Despite the foregoing evidences that our Baptist student work on the campuses is doing such a meaningful service, I hear occasional criticisms, usually from people who do not have close contact with our student work and whose criticisms arise because of a lack of that contact or from conclusions drawn from isolated instances . . . or, perhaps, from failing to remember that the changed circumstances of our day require the use of different techniques and approaches, while maintaining the un-

changed goals of student work.

For instance, some opine that our Baptist students are not attending local churches as they once did, overlooking two vastly changed circumstances: the almost total mobility of today's college generation, and the multiplication of available churches for the mobile generation to attend.

On the campus on which I worked with BSU in the 1930's and early 1940's, there were either no student-

(Continued on Page 8)



The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street
P.O. Box 530

Jackson, Miss. 39205

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The Mississippi Baptist
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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108

Number 27